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# Prabuddha Bharata

*OR*

## AWAKENED INDIA

ARISE, AWAKE, AND STOP NOT TILL THE GOAL IS REACHED



ADVAITA ASHRAMA
MAYAVATI, HIMALAYAS

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*Swami Vivekananda's statue at Vivekananda Rock Memorial, Kanyakumari*

*Courtesy : V. R. M. C. Madras*

उत्तिष्ठत जाग्रत प्राप्य वरान्निबोधत

# Prabuddha Bharata

VOL. LXXV NOVEMBER 1970 No. 11

Arise ! Awake ! And stop not till the Goal is reached.

## SRI RAMAKRISHNA ANSWERS

Sri Ramakrishna: 'God and His glory. This universe is His glory. People see His glory and forget everything. They do not seek God, whose glory is this world. All seek to enjoy "woman and gold". But there is too much misery and worry in that. This world is like the whirlpool of the Visalakshi.[1] Once a boat gets into it there is no hope of its rescue. Again, the world is like a thorny bush: you have hardly freed yourself from one set of thorns before you find yourself entangled in another. Once you enter a labyrinth you find it very difficult to get out. Living in the world, a man becomes seared, as it were.'

Question (asked by a devotee): 'Then what is the way, sir ?'

Sri Ramakrishna: 'Prayer and the company of holy men. You cannot get rid of an ailment without the help of a physician. But it is not enough to be in the company of religious people only for a day. You should constantly seek it, for the disease has become chronic. Again, you can't understand the pulse rightly unless you live with a physician. Moving with him constantly, you learn to distinguish between the pulse of phlegm and the pulse of bile.'

Question (asked by a devotee): 'What is the good of holy company ?'

Sri Ramakrishna: 'It begets yearning for God. It begets love of God.. Nothing whatsoever is achieved in spiritual life without yearning. By constantly living in the company of holy men, the soul becomes restless for God. This yearning is like the state of mind of a man who has someone ill in the family. His mind is in a state of perpetual restlessness, thinking how the sick person may be cured. Or again, one should feel a yearning for God like the yearning of a man who has lost his job and is wandering from one office to another in search of work. If he is

1 A stream near Sri Ramakrishna's birth-place.

rejected at a certain place which has no vacancy, he goes there again the next day and inquires, "Is there any vacancy today ?"

'There is another way: earnestly praying to God. God is our very own. We should say to Him: "O God, what is Thy nature ? Reveal Thyself to me. Thou must show Thyself to me; for why else hast Thou created me ?" Some Sikh devotees once said to me, "God is full of compassion." I said: "But why should we call Him compassionate ? He is our Creator. What is there to be wondered at if He is kind to us ? Parents bring up their children. Do you call that an act of kindness ? They must act that way." Therefore we should force our demands on God. He is our Father and Mother, isn't He ? If the son demands his patrimony and gives up food and drink in order to enforce his demand, then the parents hand his share over to him three years before the legal time. Or when the child demands some pice from his mother, and says over and over again: "Mother, give me a couple of pice. I beg you on my knees!"— then the mother, seeing his earnestness, and unable to bear it any more, tosses the money to him.

'There is another benefit from holy company. It helps one cultivate discrimination between the Real and the unreal. God alone is the Real, that is to say, the Eternal Substance, and the world is unreal, that is to say, transitory. As soon as a man finds his mind wandering away to the unreal, he should apply discrimination. The moment an elephant stretches out its trunk to eat a plantain-tree in a neighbour's garden, it gets a blow from the iron goad of the driver.'

Question (asked by a neighbour): 'Why does a man have sinful tendencies ?'

Sri Ramakrishna: 'In God's creation there are all sorts of things. He has created bad men as well as good men. It is He who gives us good tendencies, and it is He again who gives us evil tendencies.'

Question (asked by a neighbour): 'In that case we aren't responsible for our sinful actions, are we ?'

Sri Ramakrishna: 'Sin begets its own result. This is God's law. Won't you burn your tongue if you chew a chilli ? In his youth Mathur[2] led a rather fast life; so he suffered from various diseases before his death.

'One may not realize this in youth. I have looked into the hearth in the kitchen of the Kali temple when logs are being burnt. At first the wet wood burns rather well. It doesn't seem then that it contains much moisture. But when the wood is sufficiently burnt, all the moisture runs back to one end. At last water squirts from the fuel and puts out the fire.

'So one should be careful about anger, passion, and greed. Take, for instance, the case of Hanuman. In a fit of anger he burnt Ceylon. At last he remembered that Sita was living in the asoka grove. Then he began to tremble lest the fire should injure her.'

2 The son-in-law of Rani Rasmani, and a great devotee of Sri Ramakrishna, whom he provided with all the necessaries of life at the temple garden.

# VIVEKANANDA ROCK MEMORIAL
# THE NEW SYMBOL OF MAN'S FAITH AND HOPE

EDITORIAL

## I

That ageless Rock — at the southernmost tip of India where three oceans meet — on which Vivekananda meditated on the night of December 24, 1892, is today covered with gratitude and worship.

There stands today a magnificent structure of granite, a work of marvellous architectural skill and beauty, a living symbol of mankind's homage to what was attained there on that great night — an illumination of incalculable potentiality for the welfare of the human race. It is a heroic homage by all accounts in offering which millions of hands and hearts across the barriers of caste, creed, religion, politics and nationality, joined in unison. It is a costly homage indeed, for it took a great deal of money in building. People are proud to have made their contribution to this cause. But with money alone this memorial could not have been built; something more precious than money — earnest devotion of many — made its building possible. This is truly a people's work in which the poorest of the poor as well their chosen governments contributed in joy their mite. Vivekananda's life-work was truly for the people and deep in their hearts people warmly feel that his work for them still flourishes. So they joined happily in the work. In the saga of the memorable work for the memorial touching stories are recorded of how with throbbing emotion very poor people offered their small contributions from all over India, from distant out-of-the-way places.

The actual work of construction came to be known as one of the most difficult undertakings. Men had to fight all the time with the non-co-operating ocean for carrying to the Rock every piece of building material. And they victoriously fought this battle for nearly six years. Their enthusiasm never flagged. They were enthused by the very name of the person for whom they were labouring, and the very challenge of the work. Boatmen, when they plied between the shore and the Rock in connection with the work, had often songs on their lips the manly tune of which mingled harmoniously with the roar of the ocean waves. They were not paid to sing. But the songs flowed forth.

Nondescript mass of stones travelling from the distant hills to the shores became beautiful pieces of art by the touch of the artisans' chisels in temporary shades before they were carried to the Rock. If you stood aside and watched the skilled artisans' work, you were impressed that they were working here for something more than mere wages — a cause to which they were happy to offer their whole-souled devotion. The engineers were inspired by something greater than their professional skill — they knew they were working for a memorial which would be like a lighthouse in a dark sea, and which would go down in history and inspire mankind down the ages. The energetic and determined organizers of the memorial, who reunified India on a revivified existing basis, were as it were devoured by the passion for a divine cause. With their bright vision always before them they moved like missionaries. They were inspired by such a great faith that it became contagious throughout India and beyond. And the spontaneous response they received proved to them every succeeding day in what undying love people cherished Vivekananda and what firm faith they had in his message.

But why were so many people enthused in this manner to pay their heart's homage to a man 'dead' sixty-eight years ago? This is because everyone knew in his own way, distinct or vague, that what this man did while living and continues to do in a mysterious way while disembodied, is crucially important not only for him but for all mankind.

If in these distracted days of aggressive and crass materialism and secularism, man has succeeded in building a new place of pilgrimage to which will come pilgrims from all over the world, it is as much the glory of man as of Vivekananda—behind which broods the Divine will.

What Vivekananda attained at Kanyakumari goes deep into a mystery of his great life about which not much is known.

## II

There is a profound mystical element in Vivekananda's life, without the study of which he cannot be understood in depth. And yet much cannot be said about this element. Readers of Swamiji's life know that Sri Ramakrishna's mandate to Vivekananda was that he was to do the 'Mother's work'. He was not only to be a self-fulfilled saint to stay immersed in the bliss of Brahman, but was to be the Mother's mighty son who would remove the miseries of mankind and awaken the spiritual consciousness of the people. When the disciple protestingly said that he would not do any such thing, Sri Ramakrishna who meant business, said like a thunder of love that his very bones would do that. And Vivekananda knew in his after life how true were his master's words.

We cannot do better than quote Vivekananda's words here referring to his own days of doubts when he had difficulties in accepting the Kali ideal. He said:

> 'How I used to hate Kali! And all Her ways! That was the ground of my six years' fight—that I would not accept Her. But I had to accept Her at last! Ramakrishna Paramahamsa dedicated me to Her, and now I believe that She guides me in everything I do, and does with me what She will.... Yet I fought so long! I loved him (Ramakrishna), you see, and that was what held me. I saw his marvellous purity ... I felt his wonderful love ... His greatness had not dawned on me then. All that came afterwards when I had given in. At that time I thought him a brain-sick baby, always seeing visions and the rest. I hated it. And then, I, too, had to accept Her!
>
> 'No, the thing that made me do it is a secret that will die with me. I had great misfortunes at that time. ... It was an opportunity ... She made a slave of me. Those were the very words: "a slave of you." And Ramakrishna Paramahamsa made me over to Her ... Strange! He lived only two years after doing that, and most of the time he was suffering. Not more than six months did he keep his own health and brightness.'[1]

Sri Ramakrishna passed away in August 1886. As days passed Vivekananda felt with greater intensity the crushing weight of the Master's mandate on him: to do the Mother's work, which Sri Ramakrishna himself had explained as removing the miseries of people and awakening their spiritual consciousness. And Vivekananda became one of the most restless, peaceless souls that ever lived. This restlessness and peacelessness of Vivekananda are the measure of the stupendous responsibility that had descended on him. He had plentiful of those spiritual experiences, a fraction of which fills a common seeker with peace and bliss. During an intimate conversation with 'M', the writer of *The Gospel of Sri Ramakrishna,* Vivekananda, who was

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[1] *The Complete Works of Swami Vivekananda,* Advaita Ashrama, Mayavati, Almora, Himalayas, vol. VIII (1964) pp. 263-64.

always reticent about his spiritual experiences, said:

> 'How many visions I have seen! How many mantras shining in letters of gold! How many visions of Goddess Kali! How many other divine forms! But still I have no peace.'[2]

He had also attained Brahma-jnana, and yet no peace!

Fortunately, it was by the will of the Divine Mother, to whom Sri Ramakrishna has consigned his disciple, that Vivekananda was thrown out of the cave of meditation, again and again, in the midst of people, after his whole oceanic heart was set aflame with love. And so he became the 'pilgrim of India'. As Romain Rolland put it beautifully:

> 'He wandered, free from plan, caste, home, constantly alone with God. And there was no single hour of his life when he was not brought into contact with the sorrows, the desires, the abuses, the misery and the feverishness of living men, rich and poor, in town and field; he became one with their lives; the great Book of Life revealed to him what all the books in the libraries could not have done (for after all they are only collections), which even Ramakrishna's ardent love had only been able to see dimly as in a dream:—the tragic face of the present day, the God struggling in humanity, the cry of the peoples of India and of the world for help, and the heroic duty of the new Oedipus, whose task it was to deliver Thebes from the talons of the Sphinx or to perish with Thebes.'[3]

If Vivekananda had peace and bliss, as saints have with the attainment of illumination, it would have been a disaster for mankind as a whole, for the world needed a prophet aflame with the love of man. This was perhaps why the Divine Mother put Vivekananda through the grinding and schooling of six years after the passing of Sri Ramakrishna. During these years of travail and travel, Vivekananda truly became the 'conscience of India, its unity and destiny', and the mentor of mankind, as a whole his constant and persistent search being how to convert his illumination and life into an instrument for removing the miseries of mankind and awakening its spiritual consciousness.

Destiny-driven, as it were, searching and agonized, Vivekananda, the pilgrim of India, came at the end of his pilgrimage to Kanyakumari, to the famous shrine of the Divine Mother. What inspiration he received from Her whose work he was engaged in doing, he alone knew. We find him seized with a near-mad fervour and plunging into the ocean—not to end his life but to seek a firm seat for meditation, strange though it may appear. And what a choice of right seat for meditation! Leaving the placid sea-shore behind, Vivekananda chose a place on which rough waves of three oceans broke. There on the ageless Rock imprinted by the footmark of the Creatrix of the universe, Vivekananda meditated all night with the star-spangled sky above his head and around him the dark waters of the deep ocean, rolling and rolling, while within him vividly sparkled what was hidden in the depth of the ocean of existence itself. It appears truly symbolic that Vivekananda chose his seat of meditation in the midst of vastness of the turbulent sea. Such is the life's challenge, and the triumph is in being firmly seated on the rock of truth.

In the morning after the sun had risen, within and without in a new way, Vivekananda swam back to the shore—a prophet quivering with the emotions of a saviour, Mother's child who had known how he had to do Mother's work for the regeneration

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[2] 'M': *The Gospel of Sri Ramakrishna,* Sri Ramakrishna Math, Madras 4, 1964, p. 984.

[3] Romain Rolland: *The Life of Swami Vivekananda and the Universal Gospel,* Advaita Ashrama, Mayavati, Almora, Himalayas, 1947, p. 23.

of India and mankind—and prostrated himself before the Divine Mother. After having taken him through rigorous training, She had ultimately revealed to him what he needed to know, some of the implications of which were : that his was the global mission, for Mother's work was for Her children everywhere ; that India's mission was regeneration of mankind and through that was the fulfilment of her own destiny ; and that essential Dharma alone being the abiding foundation of well-being, everything should be built on this rock.

In what India and the world received from Vivekananda, the final touch, it would appear, came from the Divine Mother worshipped at Kanyakumari. And the grand worship man has now brought to the Rock in the form of the memorial enhances a communion, which would augur well for mankind. The millions who have erected this memorial have in effect affirmed not only their abiding faith in Vivekananda's teachings but also confirmed their will to follow his teachings for they are sure that in this ocean of uncertainty, they provide the rock of certainty on which to build for the present and future of man.

## SWAMI VIVEKANANDA AT KANYAKUMARI

*The great festival of the inauguration (from* 2nd *September to* 31*st October* 1970) *of Vivekananda Rock Memorial at Kanyākumāri, the southernmost tip of India, is just over. Elsewhere in this issue we are publishing an illustrated report of the celebrations. In this connection, these excerpts from the* Life of Swami Vivekananda *by His Eastern and Western Disciples will be read with fresh interest.*

*According to the findings of the latest research, as a wandering monk Swamiji left Trivandrum on the December* 22, 1892 *and passed the night of the* 24*th December (being the Christmas Eve) in meditation on the rock now celebrated after his name. Early next morning after sunrise he swam back to the mainland of India—an illumined wandering monk transformed into a prophet, a world teacher.—Ed.*

The Swami next journeyed on to Kanyākumāri (Cape Comorin), the southernmost extremity of India. Now was finished that great pilgrimage which extends northwards to those distant snow-clad regions where the Himalayas pass into Tibet. He thought of the sacredness of India and of the deep, deep spiritual life of which Badarikāshrama and Kanyākumāri were the towering landmarks. He was eager as a child to see the Mother ; reaching the shrine he fell prostrate in ecstasy before Her image. Worship finished, he crossed to a rock which was separate from the mainland. About him the ocean tossed and stormed, but in his mind there was even a greater tempest. And there, sitting on the last stone of India, he passed into a deep meditation upon the present and future of his country. He sought for the root of her downfall, and with the vision of a seer he understood why India had been thrown from the pinnacle of glory to the depths of degradation. The simple monk was transformed into a great reformer, a great organizer and a great master-builder of the nation. There, where all was silence, he thought of the purpose and fruition of the Indian world. He thought not of Bengal or of Maharashtra, or of the Punjab, but of INDIA and of its

very life. All the centuries were arranged before him, and he perceived the realities and potentialities of Indian culture. He saw the whole of India organically and synthetically, as a great master-builder sees the whole architectural design. He saw religion as the very blood and life and spirit of India's millions. Most vividly did he realize in the silence of his heart, 'India shall rise only through a renewal and restoration of that highest spiritual consciousness which has made of India, at all times, the cradle of the nations and the cradle of the Faith.' He saw her greatness and her weaknesses as well, the central evil of which was that the nation had lost its individuality. The only hope was, to his mind, a restatement of the culture of the Rishis. He found that religion was not the cause of India's downfall, but the fact that true religion was nowhere followed, for religion when dynamic was the most potent of all powers.

His soul brooded with infinite tenderness and infinite anguish over India's poverty. What use is the Dharma, he thought, without the masses? Everywhere and at all times he saw that the poor and the lowly had been oppressed and downtrodden for hundreds of years by every Power that had come in the changes of fortune to rule them. The autocracy of priesthood, the despotism of caste, the terrible demarcations that these created within the social body, making the majority of the followers of Dharma the outcasts of the earth—these the Swami saw as almost insurmountable barriers to the progress of the Indian nation. His heart throbbed with the great masses; he seemed to have entered, in some supreme mode of feeling, that world of India's outcasts and poverty-stricken millions. In their sufferings he found himself sharing, at their degradation he found himself humiliated, in their lot his great heart longed to share. Agony was in his soul when he thought how those who prided themselves on being the custodians of Dharma had held down the masses for ages upon ages. In a letter written many months after, one catches the ardour and the intensity of his meditation here. The Swami writes : 'In view of all this, specially of the poverty and ignorance, I got no sleep. At Cape Comorin, sitting in Mother Kumāri's temple, sitting on the last bit of Indian rock, I hit upon a plan : We are so many Sannyāsins wandering about, and teaching the people metaphysics—it is all madness. Did not our Gurudeva use to say, "An empty stomach is no good for religion"? That those poor people are leading the life of brutes, is simply due to ignorance. We have for all ages been sucking their blood and trampling them under foot.'[1]

But what was the remedy? The clear-eyed Swami saw that renunciation and service must be the twin ideals of India. If the national life could be intensified through these channels everything else would take care of itself. Renunciation alone had always been the great dynamo of strength in India. So in this critical time he looked to the men of renunciation to uphold the cause of India's downtrodden masses. He hit upon a plan. 'Suppose', he continues in the same letter, 'some disinterested Sannyāsins, bent on doing good to others, go from village to village, disseminating education and seeking in various ways to better the condition of all down to the Chandāla, through oral teachings, and by means of maps, cameras, globes and such other accessories—can't that bring forth good in time? All these plans I cannot write out in this short letter. The long and the short of it is—if the mountain does not come to Mohammed, Mohammed must go to the mountain. The poor are too poor to come to schools and Pātha-

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[1] *The Complete Works,* Vol. VI, 1963, p. 254.

shālās; and they will gain nothing by reading poetry and all that sort of thing. We as a nation have lost our individuality, and that is the cause of all mischief in India. We have to give back to the nation its lost individuality and *raise the masses*. The Hindu, the Mohammedan, the Christian, all have trampled them under foot. Again the force to raise them must come from inside, that is, from the orthodox Hindus. In every country the evils exist not with, but against, religion. Religion, therefore, is not to blame, but men.'

What could he do, a penniless Sannyāsin! In the midst of black despair, came to him the great light of inspiration. He had travelled through the length and breadth of India, and he was sure he could find in every town at least a dozen young men who would help him in his endeavour to uplift the masses. But where to get the necessary money? He asked for help, but got only lip sympathy. 'Selfishness personified—are they to spend anything!' thus the Swami wrote later on. In his despair he looked to the infinite ocean, and a ray of light shot across his vision. Yes, he would cross the ocean and go to America in the name of India's millions. There he would earn money by the power of his brain and returning to India devote himself to carry out his plans for the regeneration of his countrymen or die in the attempt. Shri Ramakrishna would show him the way out, even if nobody in the world helped him in his work.

Ay, here at Kanyākumāri was the culmination of days and days of thought on the problems of the Indian masses; here was the culmination of hours of longing that the wrongs of the masses might be righted. His eyes looked through a mist of tears across the great waters. His heart went out to the Master and to the Mother in a great prayer. From this moment his life was consecrated to the service of India, but particularly to the outcast Nārāyaṇas, to the starving Nārāyaṇas, to the millions of oppressed Nārāyaṇas of his land. To him, in this wonderful hour, even the final vision of Brahman in the Nirvikalpa Samādhi and the bliss thereof became subservient to the overwhelming desire to give himself utterly and entirely for the good of the Indian people. And his soul was caught up in an ecstasy of vision of the Nārāyaṇa Himself—the Supreme Lord of the Universe, whose love is boundless, whose pity knows no distinction between the high and the low, the pure and the vile, the rich and the poor. To him religion was no longer an isolated province of human endeavour; it embraced the whole scheme of things not only the Dharma, the Vedas, the Upaniṣads, the meditation of Sages, the asceticism of great monks, the vision of the Most High, but the heart of the people, their lives, their hopes, their misery, their poverty, their degradation, their sorrows, their woes. And he saw that the Dharma, and even the Vedas, without the people, were as so much straw in the eyes of the Most High. Verily, at Kanyākumāri the Swami was the Patriot and Prophet in one!

And so out of his meditation, as its very result, he determined to go to the West. He would make that intensely individualized and aggressively self-conscious West bow down to the Oriental experience as embodied in India's message to the world. That on which the monks concentrate as the ideal of the race, and the realization of which affords them infinite ecstasy and insight—That in Its entirety he would preach to the West. And in the wake of that preaching by himself and others yet to come, India would rise, he knew, as a great light, ay, even as the Sun itself, illuminating the whole world. He would throw away even the bliss of Nirvikalpa Samādhi for the liberation of his fellow-men in India and abroad! Thus was the spirit of Shri

Ramakrishna revealed to him in one of the most luminous visions of his life, the fruition of the deep meditation of many years. No wonder that he spoke of himself to one of his beloved Western disciples in later times as 'A condensed India'.

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# A NATION'S TRIBUTE TO SWAMI VIVEKANANDA

BY SWAMI SMARANANANDA

2nd September 1970. Early morning. The southern-most tip of India is agog with new enthusiasm with people from all corners of the land crowded on a rock situated two and half furlongs from Devī Kumārī's temple on the Cape. A splendid temple, a beautiful structure visible even a mile away, is being consecrated, on this rock, infusing new hopes into the minds of a nation, torn by politics and poverty. ...

## THE BACKGROUND

Seventy-eight years back, on a winter evening, Swami Vivekananda swam over this turbulent strip of Indian ocean and climbed over this rock. His body was weary by wandering for six long years all over the length and breadth of the land: from Bengal to Gujarat and Punjab, from the lofty Himalayas to Kanyakumari. His arduous journey had come to an end. His mind and heart were on fire. He was yet to find an answer to his quest: a way to awaken the sleeping Leviathan, India, his motherland—sleeping after centuries of glory, after centuries of subjugation. Her poverty-striken masses will have to be fed and educated; her educated children will have to realize their responsibilities to the nation. The monk entered the Mother's temple and lay prostrate before Her. His prayers over, he came to the shore and looked at the twin rocks in the sea, beckoning him, as it were. Legend has it that here on these rocks, Devī Kanyā, the Divine Mother, did her penances for obtaining Lord Śiva as her spouse. The sea was turbulent. The Swami had not a pie to pay the boatmen. He jumped into the sea and his strong muscles fought a valiant battle with the waves. He reached the rock.

Reports gathered from old residents of the area lead us to the conclusion that the Swami reached the rock on 24th December 1892. He sat there the whole day and night. Some say he sat there for three days and three nights.

And there, sitting on the last stone of India, he thought of the glorious past of India and the miserable present. He looked deep into her future and realized that she was again to occupy a prominent place in the comity of nations. Her people will have a greater future than ever. But how are they to be awakened now? That was his question.

He knew the nation's heart beat. As he said later, every nation had a strong point, the very backbone, and all resurgence will have to be centred round that point. India's central theme had always been spirituality and, therefore, the awakening would have to start with religion. The ancient religion of the *ṛṣis*, much misunderstood during the centuries, will have to be placed before the masses in its pristine purity. The educated class, dazed by western glamour and looking down upon India's religion, should be made to realize that there was nothing wrong with it. Only we had not under-

stood and practised it properly. And to bring about this reawakening, India's religion and culture will have to be vindicated before the world. With this end in view, the Swami made that momentous decision to proceed to Chicago, where the Parliament of Religions was going to be held in September 1893, and present the glories of Vedanta before the world stage.

Seventy-eight years later, on that very day[1] on which he presented himself before the Parliament of Religions, the Indian nation paid its homage by dedicating this grand Memorial to him on the very rock on which he thought about the people of India.

THE MEMORIAL

Before describing the consecration ceremony and the inaugural function, let us have a close look at the Memorial itself and the efforts that have gone into the making of this Memorial.

Till the day of the inauguration on 2nd September 1970, a sum of Rs. 91 lakhs have been spent for the construction of the Memorial. Nobody need grumble about the high expenditure involved, for as stated by Sri Eknath Ranade, the Committee's Organising Secretary, the money spent has gone into the pockets of 'poor stone-cutters, stone-chisellers, stone-dressers, fishermen who transported stones through the sea, the wonderful artists and artisans of Tamil Nadu whose deft hands carve living Gods and Goddesses out of dead stones, but who feel completely neglected in the present economic set-up'.

How did the money come? To quote from Sri Ranade's report again: 'Believe me when I say that the bulk of the money has come from the common mass of people —from peasants, labourers, students, mine-workers, office-goers, constables, jawans and factory workers.

'And who collected the money? The money was collected not by big men of authority but by thousands of Alasinga Perumals all over the country. They went from house to house, school to school, office to office, factory to factory, and more than 25 lakhs of people, i.e. more than one per cent of the adult population of this country were approached, and they willingly donated at least one rupee each, towards this cause.

'The people forgot their party labels, rose above group or regional loyalties, cast off communal affinities or other narrow considerations and joined in this national endeavour.

'The money has come from all the States in the country and from all levels of the society.'

The Memorial is a complete stone construction, consuming 73,000 cubic feet of granite, black and red stones quarried from different sites in Tamil Nadu. The stones were dressed on the mainland and ferried to the construction site by landing crafts.

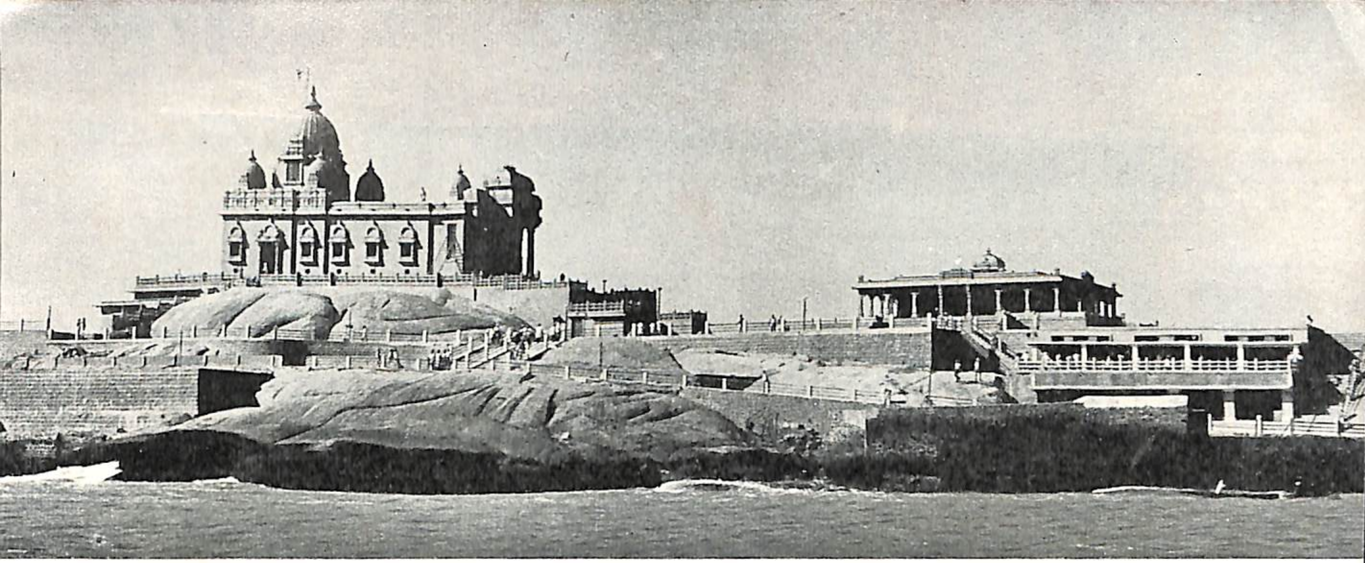
The Vivekananda Maṇḍapa, as the Memorial is called, is patterned on the model of Sri Ramakrishna Temple, Belur Math. The front porch is reminiscent of the Ajanta type of architecture. The *gopurams* in the four corners of the main hall are in the Drāviḍa style of architecture.

'The Chola type of architecture has been followed in carving out the four main pillars of about 20 feet height around the Vivekananda statue, each pillar being one solid piece and weighing 14 tonnes'.

At the farther end of the hall on either side, facing Swamiji's statue, have been installed beautiful paintings of Sri Ramakrishna and Sri Sarada Devi, the Holy Mother.

At a lower level, on the rear side of the

[1] According to the lunar calculation of the Indian almanac, the 2nd September 1970 corresponds with 11th September 1893.

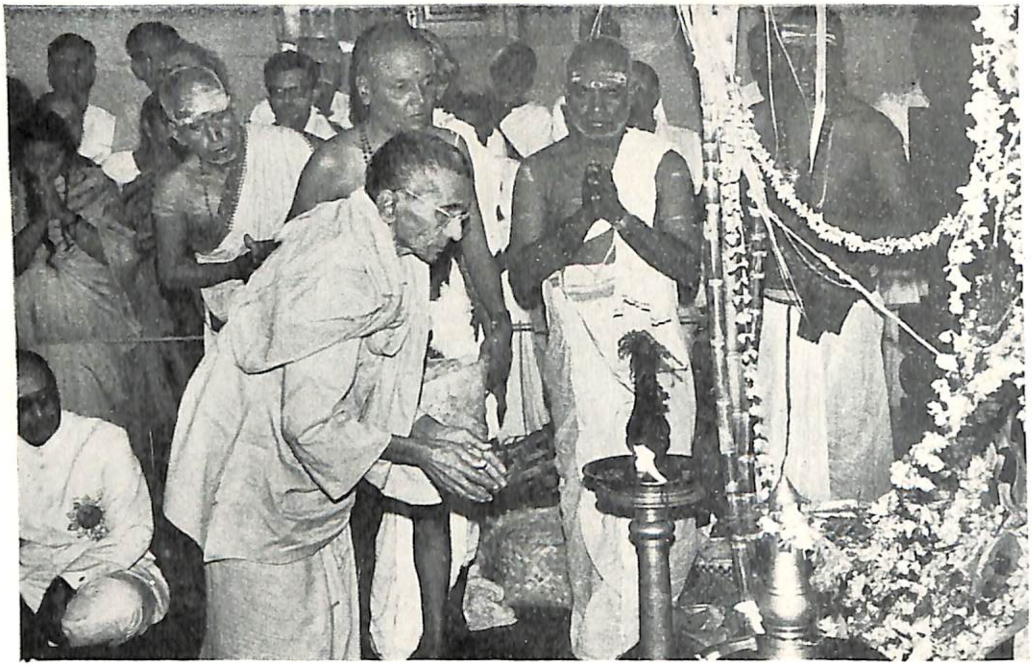


*A Close View of Vivekananda Rock Memorial, Kanyakumari*



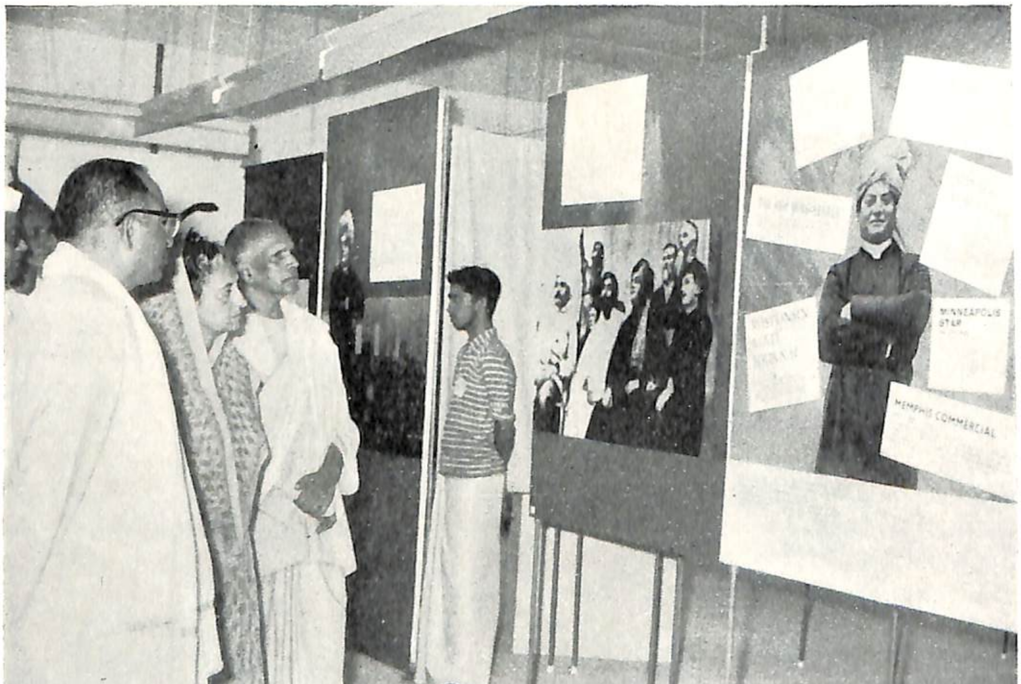
*Swami Vireswarananda performing the arati*

Courtesy: *Malayala Manorama, Kottyam*



*Swami Vireswarananda offering flowers before the kalasa in which the Divine Mother is invoked*

*Courtesy : Sri R. Kalidas*




*Prime Minister, Srimati Indira Gandhi, going round the pictorial exhibition, 'Arise, Awake'. With her are Sri Eknath Ranade and Swami Ranganathananda*

main hall is the 'Dhyāna Maṇḍapa' and the 'Pūjā Maṇḍapa' and the lion statues here are the Pallava models.

The Śrī-pāda Maṇḍapa is completely in Chola style.

Copper plates with engravings describing the life of Swami Vivekananda will be installed on the walls of the 'Dhyāna Maṇḍapa'. Engraving of figures and designs in polished black granite stones in the main hall and in the meditation hall is a novel method adopted in sculpture.

The architect and engineer of these grand structures is Sri S. K. Achary of Devakkottai, an architect of the traditional school. He has proved by his meticulous skill that India's ancient knowledge in temple architecture still lives, though in a few traditional families.

The sculptor of the excellent bronze statue of Swamiji is Prof. N. L. Sonavadekar of Bombay. The imposing statue stands eight feet high over the pedestal facing north, towards the Indian mainland.

In sum, the Rock Memorial has turned out, architecturally speaking, one of the best ever structures of modern India and for centuries to come will draw the world's men and women, reminding them that India lives.

### THE CONSECRATION

It was before this living India that the Rock Memorial Temple to Swami Vivekananda was consecrated in the early hours of 2nd September 1970 by Swami Vireswarananda, the President of the Ramakrishna Math and Mission. He had specially been invited from Belur Math to perform the consecration. As the Head of the monastic Organization founded by Swamiji himself, it was his unique privilege to perform this solemn ceremony.

Earlier, on 21st August, consecration was done at the Devī Maṇḍapa in front of the Vivekananda Maṇḍapa by the chief worshipper of Devī Kumārī's temple on the shore. For, as mentioned earlier, it was here that the Divine Mother performed her austerities and perhaps it was because of this that Swami Vivekananda was inspired to undertake his own meditation here, praying for light and guidance.

At the Vivekananda Maṇḍapa, the religious ceremonies were conducted for three days beginning from 31st August, culminating on the 2nd September, the day of the public inauguration. Learned priests from Kanchi conducted on all these three days *Pañcāyatana-pūjā* (worship of five deities), setting up five *kalaśas* (metal water-pots) with customary accessories, in which five deities were invoked—Śiva in the main, with Devī and Viṣṇu and Gaṇapati and Sūrya (Sun). The worship was conducted in front of the statue of Swami Vivekananda. The water in these pots were earlier consecrated by *japa* of *mantras* of Varuṇa and other deities. There was the daily recitation of Śatarudrīya and Camaka, the Puruṣa-sūkta, Śrī-sūkta, Durgā-sūkta, etc., and also passages from the Upaniṣads, the Viṣṇu Sahasranāma, the Lalitā-Sahasranāma, and the Durgā Saptaśatī. *Vāstu-pūjā* was also performed, as this was also a *gṛha-praveśa* ceremony (religious functions for the entry into a new house).

On the 2nd September, early in the morning, well before dawn, the broadcast of *Śatarudrīya mantras* from the rock awoke people on the shore and about 300 of them—monks and devotees—arrived at the rock. The priests were pouring oblations into the *homa* fire with chants from various holy books. They recited from the Ṛg, Sāma, Yajur, and Atharva Vedas; also from the Upaniṣads, the *Gītā*, the *Mahābhārata*, the *Rāmayaṇa*, ancient religious works in Tamil and so on. The air was vibrant with the chants, and hearts were plunged into the thought that the spirit of

Swamiji was being rightly invoked into the ceremony.

Presently Swami Vireswarananda, accompanied by other monks, arrived. He was received in the traditional way. He then offered the *Pūrṇa-āhūti* (the final oblation) to the accompaniment of the *mantra*: '*Om, Pūrṇamadaḥ, pūrṇamidaṁ, pūrṇāt pūrṇa-mudacyute. Pūrṇasya purṇamādāya pūrṇameva-avaśiṣyate.*'[2]

After the *Pūrṇa-āhūti, the* holy water in the *kalaśas* (metal pots) in which the worship was done, was carried around the statue of Swamiji and Swami Vireswarananda sprinkled the holy water on the statue of Swamiji. He then offered flowers at the feet of the statue and did *ārati* (vesper service) and prostrated himself before the statue. Thus the statue of Swamiji was consecrated, while the assemblage held their breath that they could be present on this historic occasion, charged with solemnity and great hopes for the future. The congregation, too, prostrated themselves before the statue and received the *prasāda* of the holy water and *bhasma* (ash) of the *homa* fire. Thus they paid their homage to the prophet of new India who was a bridge between the ancient and modern, between the East and the West.

### THE INAUGURATION

The inauguration of the Memorial by the President of India, Shri V. V. Giri, followed after two hours.

President Giri, flew to the Rock at 9-30 a.m. by a helicopter. He was received by Sri M. Karunanidhi, the Chief Minister of Tamil Nadu, Sri Eknath Ranade, the Organising Secretary of Vivekananda Rock Memorial Committee, and others. The President applied the sacraments received from the four *dhāmas* (holy places) in the four corners of India—Puri, Dwarka, Badrinath, and Rameswaram—and also from the Kanyakumari temple, to the main door of the Memorial and declared it open. In Vivekananda Maṇḍapam, the President applied these sacraments to the statue of Swami Vivekananda and lit a lamp.

At 10 a.m., on the shore on the mainland facing the Memorial, a public meeting attended by fifteen to twenty thousand people was begun. The President of India, along with others had returned to the shore in the meanwhile and had taken their respective seats in the elevated dias along with Swami Vireswarananda, Dr. V. Raghavan, one of the Vice-Presidents of the Committee and others, who were already seated there.

The meeting began with an invocation by Dr. Raghavan. It was followed by a welcome address by Shri D. N. Sinha, President of the Committee. Messages received on the occasion were read and Shri Eknath Ranade, Organising Secretary, read out a report describing the origins and consummation of the magnificent idea which was once a dream, and now a reality. He said that a permanent non-monastic social service Organization is to be started at Kanyakumari as a corollary to the inauguration of the Memorial. The architect Sri S. K. Achari and the sculptor Shri N. L. Sonavadekar were then honoured by the President by presenting them with replicas of a 'Ratha' and Lord Naṭaraja respectively, and offering them silk upper garments.

Then Swami Vireswarananda gave a benedictory speech. This was followed by a speech by Sri M. Karunanidhi, Chief Minister of Tamil Nadu, who presided over the meeting. Then Sri V. V. Giri, President of India, gave his inaugural address.[3]

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[2] Om, That (Brahman) is infinite, and this (Universe) is infinite. The infinite proceeds from the infinite. (Then) taking the infinitude of the infinite (Universe), it remains as the infinite (Brahman) alone.

[3] These speeches have been reproduced in the October 1970 issue of *Prabuddha Bharata*.

The meeting came to an end with the singing of the National Anthem,

An exhibition entitled, 'Arise and Awake' was declared open by the President on the 1st evening. This had been organised on the shore with a view to depict Swami Vivekananda's contribution to the awakening of India before thousands of visitors who would be visiting Kanyakumari, for two months, the period allocated for the inaugural celebrations.

### THE SIGNIFICANCE

A great culmination and a greater beginning. For it was proved that India has not forgotten Swami Vivekananda even 78 years after his meditation on the Rock. The nation remembered his meditation and his call for awakening. India could not afford to forget the Swami's message. As the Prime Minister, Srimati Indira Gandhi, remarked on the 16th September at Kanyakumari, Swamiji's message is needed today even more than it was needed in his lifetime. The defects pointed out by the Swami in the body politic of the nation remained very much there, still to be wiped out. Base imitation of foreign habits, an unconcern for the suffering millions, and a lack of unity for salvaging the national ship and a lack of will for rowing it forward to new horizons—these defects are still sapping the energies of the nation.

Indian youth have yet to understand Swamiji's message that all great changes in India will have to come in and through religion, not the traditional custom-bound religion of decadent India, but a dynamic religion that calls forth the never-dying spirit of man to wipe out the differences between man and man and yet preserve the variety that is Nature and strive forth for reaching the ultimate goal of all that exists —the Truth, one without a second, the Sat-Chit-Ānanda—the Truth-Knowledge-Bliss— ever awake!

The Vivekananda Rock Memorial stands today as a living inspiration to the millions of India to look forward with hope and confidence. Kanyakumari, which was already a place of pilgrimage, has developed into a modern place of pilgrimage to the Indian people to revive their brooding spirits with the ideals of renunciation and service, which Swamiji was never tired of pointing out as the ideals of India. 'Intensify her along those channels and the rest will take care of themselves.'

For the first time in India's history a memorial has been raised to a saint, not by a king or a wealthy man, but by the people. This truly represents the spirit of modern times, beckoning us all to the path shown by Swamiji, for the good of the many, for the happiness of the many.

# THE MIND AND ITS CONTROL—II

(*continued from the previous issue*)

SWAMI BUDHANANDA

## A Clear Grasp of the Task on Hand Needed

It must be clearly understood and fully accepted that there is no gimmick by which the mind can be controlled. Those who are in a hurry and looking for clever devices may well be warned that the mind, a delicate instrument, should be handled very carefully. The entire work for controlling the mind will have to be done by ourselves. No one else can do it for us. It cannot be gotten done by some one else for a fee. It is our personal job. We must do it ourselves. And we will need infinite patience to do this.

Swami Vivekananda teaches:

> 'The mind has to be gradually and systematically brought under control. The will has to be strengthened by slow, continuous, and persevering drill. This is no child's play, no fad to be tried one day and discarded the next. It is a life's work; and the end to be attained is well worth all that it can cost us to reach it; being nothing less than the realization of our absolute oneness with the Divine. Surely, with this end in view, and with the knowledge that we can certainly succeed, no price can be too great to pay.'[1]

## A Favourable Inner Climate Needs to be Created

For being able to practise the disciplines leading to the control of the mind we need to create a favourable inner climate by consciously accepting certain inevitables of life. Though these inevitables are inescapable, often enough we do not accept them as facts of life with the result that unnecessary mental problems are created. But those who want to control their minds must scrupulously avoid loading the mind with unnecessary problems, for inherent problems are quite a few on hand. We all can best do so by practising these teachings of the Buddha in the *Anguttara Nikāya*:

> 'Bhikkhus, these five things must be contemplated by all men and women, householders as well as bhikkhus.
>
> 1. Old age will come upon me some day and I cannot avoid it.
> 2. Disease can come upon me some day and I cannot avoid it.
> 3. Death will come upon me some day and I cannot avoid it.
> 4. All things that I hold dear are subject to change and decay and separation, and I cannot avoid it.
> 5. I am the outcome of mine own deeds and whatever be my deeds, good or bad, I shall become their heir.
>
> Bhikkhus, by contemplating old age the pride of youth can be curbed, or at least reduced; by contemplating disease the pride of youth can be curbed, or at least reduced; by contemplating death the pride of life is curbed, or at least reduced; by contemplating the change and separation of all things dear, the passionate desire for possession is curbed, or at least reduced; and by contemplating that one is the result of one's own deeds, the evil propensities of thought, word and deed are curbed, or at least reduced.
>
> One who contemplates these five things can curb, or at least reduce, his pride and passion and thus be able to tread the path of Nirvana.'[2]

The practice of these teachings of the Buddha will indirectly help purification of the mind.

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[1] *The Complete Works*, Advaita Ashrama, Mayavati, Almora, Himalayas, Vol. V. (1964) p. 294.

[2] Sudhakar Dikshit: *Sermons and Sayings of the Buddha*, Chetana, Bombay, pp. 49-50.

### Two Sets of Inner Disciplines

To control the mind we have to develop for ourselves two sets of inner disciplines:

a. One set is for permanent basic operation.

b. The other set is for providing high power emergency brakes.

The first system will give a general healthy direction to the mind.

The second will save us in emergencies.

If the first set is not kept in smooth working order, we cannot handle the second set at all, for the simple reason that the power-supply for the second system comes from the first set of disciplines when effectively practised.

In the first set of inner checks several basic disciplines are included :

1. First, life must be held in a proper frame of constructive thinking. There should be a routine for daily life and certain basic principles by which to give a sense of direction to whatever we do. There should also be some moral commitments to which we would refer our conduct.

Those who have no moral commitments in life, no routine, no principles, will find it almost impossible to control the mind.

We have to bring a rhythm in our life before we can control the mind.

2. Second, to control the mind we must check its proverbial restlessness.

In describing the restlessness of the mind Swami Vivekananda teaches in *Rāja-yoga* :

> 'How hard it is to control the mind! Well has it been compared to the maddened monkey. There was a monkey, restless by his own nature, as all monkeys are. As if that were not enough some one made him drink freely of wine, so that he became still more restless. Then a scorpion stung him. When a man is stung by a scorpion he jumps about for a whole day ; so the poor monkey found his condition worse than ever. To complete his misery a demon entered into him. What language can describe the uncontrollable restlessness of that monkey ? The human mind is like that monkey, incessantly active by its own nature ; then it becomes drunk with the wine of desire, thus increasing its turbulence. After desire takes possession comes the sting of the scorpion of jealousy of the success of others, and last of all the demon of pride enters the mind, making it think itself of all importance. How hard to control such a mind!'[3]

To check its restlessness we must know the causes of the restlessness.

What are these causes ?

The causes of restlessness are the impurities of the mind.

### Purer the Mind Easier to Control

Swami Vivekananda teaches :

> 'The purer the mind, the easier it is to control. Purity of the mind must be insisted upon if you would control it. ... Perfect morality is the all in all of complete control over mind. The man who is perfectly moral has nothing more to do ; he is free.'[4]

Therefore, the control of the mind is in a sense synonymous with purification of the mind. We are unable to control our mind because at this stage it is impure. If we live in a way which makes the mind more impure, and at the same time make assiduous efforts to control the mind, this, on the face of it, is an absurd undertaking. Again, if without doing anything regarding purification of the mind, we just go ahead to control our mind, most certainly we are not going to succeed. What we need is a system of discipline for controlling the mind integrated into which will be provisions for the obliteration of the impurities of the mind.

What are these impurities of the mind like ?

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3 The Complete Works of Swami Vivekananda, Mayavati, Almora, Himalayas, Vol. I (1962) , p. 174.

4 Ibid. Vol. VI (1963) p. 126.

According to Hindu psychology these impurities are not like dust or dirt on the mirror. They are these urges, impulses and emotions like envy, hatred, anger, fear, jealousy, lust, greed, conceit, temptation, etc. born of the two lower guṇas, rajas and tamas.

These impurities sway and swing the mind, create disquiet, and rob tranquillity.

How do we remove these impurities ?

## Disciplines for Purificatory Control of Mind

The impurities of the mind can be gradually removed by providing the mind wholesome food on the one hand, and by transforming the guṇa-structure of the mind in order to bring about the preponderance of sattva in the personal nature, and finally by transcending even sattva on the other.

We mentioned in the foregoing part of the essay that according to the teachings of the Upaniṣad the mind consists of food.[5]

In elaborating this teaching the Upaniṣad says :

> 'The food that we eat is transformed in three different ways: that the heaviest part of it becomes the excrement, that of medium density is transformed into flesh, and the subtlest part goes to form the mind.'[6]
>
> Further: 'Just as in churning of curds, the subtlest part rises up and is transformed into butter, so when food is eaten, the subtlest part rises up and is transformed into mind.'[7]

As the mind consists of food, naturally the teaching follows :

> 'When the *food* is pure, the mind becomes pure. When the mind becomes pure, memory becomes firm ; and when a man is in possession of firm memory, all the bonds which tie a man down to the world are unloosed.'[8]

According to the commentary of Śaṅkarācārya the word 'food' in the text means anything that is taken in by the senses, that is to say, sounds, sights and smells, etc. And 'the mind becomes pure' means that it becomes free from aversion, attachment or delusion, which create all the disquiet in the mind making it difficult to control.

So one of the basic methods of controlling the mind is to desist from taking such 'food' as will cause attachment, aversion and delusion.

But how do we know which food will cause attachment, aversion and delusion ? Broadly speaking, according to the implication of the teachings of the *Gītā*, rājasika and tāmasika food cause attachment, aversion and delusion. And sāttvika food helps a person in a subtle way to a degree to outgrow attachment, aversion and delusion on the lower plane. It is to be particularly remembered that it is not only food and drink taken through the mouth which will have something to do with the state of the mind. Food and drink constitute only one factor, one may say, an important factor. One can easily see the difference in the effect of the intake when one drinks a glass of sugar candy water and a glass of liquor. The effect of drugs on the state of mind is well known. Even what we see with our eyes, hear with our ears, have great effect on our minds. A movie, or an oration, can set in motion waves of various sorts in one's mind, making it difficult to control it or *vice versa*.

So, in moulding the mind for being controlled judicious eating and drinking are of some subtle help. Equally important is the choice of intake through other senses, which we will call by the common name, food. And in the matter of the choice of food, persons desiring to control the mind will do well to prefer sāttvika food to rājasika and tāmasika food. On this point the teaching

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[5] Vide : *Chāndogya Upaniṣad* VI. v. 4.

[6] Ibid. VI. v. 1

[7] Ibid. VI. vi. 1-2.

[8] Ibid. VII. xxvi 2.

of the *Gītā* is our best guide. The *Gītā* teaches :

> 'The foods which augment vitality, energy, strength, health, cheerfulness and appetite, which are savoury and oleaginous, substantial and agreeable are liked by the sāttvika.
> 'The foods that are bitter, sour, saline, excessively hot, pungent, dry and burning are liked by the rājasika and are productive of pain, grief and disease.
> 'That which is stale and tasteless, stinking, cooked overnight, refuse and impure is the food liked by the tāmasika.'[9]

What is liked by sāttvika, rājasika and tāmasika persons respectively are also conducive to developing sāttvika, rājasika and tāmasika minds respectively. This is why some discrimination is advised to spiritual aspirants on food.

Human nature being constituted by varying combinations of the three substantive forces, sattva, rajas and tamas, predominance of one of the three gunas over the other two sets the dominating tone of a man's nature. A man with preponderance of rajas or tamas in his nature, cannot behave, in spite of himself like a man with preponderance of sattva in his nature. This is why Śrī Kṛṣṇa says in despair, as it were, in the *Gītā* : 'Even a wise man acts in accordance with his own nature : beings follow nature : what can restraint do ?'[10]

If this is the case, if people irrevocably follow their own unalterably fixed nature, if restraint can do nothing, that is to say, if nature-determinism is a closed issue with man, then there is little sense in discussing how to control the mind. So the implication of this statement of the Lord seems to be this : man must change his gross nature for being able to control the mind. So long as rajas or tamas predominates in the constitution of our mind, we cannot control it, however much we may try.

The reason for this should be clearly understood. According to the teachings of Vedanta :

> 'Rajas, has its *Vikshepa-shakti* or projecting power, which is of the nature of an activity, and from which this primeval flow of activity has emanated. From this also, mental modifications such as attachment and grief are continually produced.
> 'Lust, anger, avarice, arrogance, spite, egoism, envy, jealousy etc. (which create no end of trouble for one with the mind)—these are the dire attributes of Rajas, from which the worldly tendency of man is produced. Therefore Rajas is a cause of bondage.
> '*Āvriti* or veiling power is the power of tamas, which makes things appear other than what they are. It is this that causes man's repeated transmigrations, and starts the action of projecting power.
> 'Absence of right judgement or contrary judgement, want of definite belief and doubt—these certainly never desert one who has any connection with this veiling power, and then the projecting power gives ceaseless trouble.'[11]

The psychological implications of having the projecting power of rajas and veiling power of tamas constantly operating on the mind should explain why handling the mind for controlling it is so difficult a task.

Yet there is another property inherent in the mind which renders a hopeless task truly hopeful. This property of the mind is called sattva, which can be found in a mixed or a pure state. On this Vedanta teaches:

> 'Pure sattva is (clear) like water, yet in conjunction with rajas and tamas, it makes for transmigration. The reality of Atman becomes reflected in sattva, and like the sun reveals the entire world of matter.

[9] *Bhagavad-gītā* XVII. 8, 9, 10.
[10] Ibid. III. 33.

[11] Vide : Śrī Śaṅkarācārya : *Vivekacūḍāmaṇi*, verses 111, 112, 113, 115.

'The traits of mixed sattva are an utter absence of pride etc., Niyama, Yama, etc., as well as faith, devotion, yearning for liberation, the divine tendencies, and turning away from unreal.

'The traits of pure sattva are cheerfulness, the realization of one's own Self, supreme peace, contentment, bliss, and steady devotion to Atman by which the aspirant enjoys bliss everlasting.' [12]

So we find—and it is very important to understand this—that in-built right in our own nature, there are powerful impediments and potent help for controlling the mind. There is no way of wishing either of these away. It is therefore the question of devising the right strategy in the struggle for defeating the inimical forces and for giving the full play to the helpful forces within. This cannot be done by giving a blind mad fight, but can be achieved by skilfully operating the inner forces.

The basic strategic question in regard to the control of mind amounts to this: can we so change the guna-combination in our nature as to bring about the preponderance of sattva? Teachings on this specific problem are therefore of great help to us.

In *Śrīmad Bhāgavatam,* we find some very helpful teachings on this specific issue. Important and rare as these teachings are, we shall quote them to the length needed. Śrī Kṛṣṇa teaches :

'The Gunas, sattva, rajas and tamas belong to the intellect and not to the Self. Through sattva one should subdue the other two and subdue sattva also by means of sattva itself.

'Through developed sattva a man attains that form of spirituality which consists in devotion to Me. Through the use of sāttvika things (i.e. those that tend to purity and illumination and so on) sattva is developed; this leads to spirituality.

'That superior form of spirituality which is brought on by an increase of sattva destroys rajas and tamas. And when both of them are destroyed, iniquity, which has its rise in them, is also quickly destroyed.' [13]

From the teaching that through developed sattva the aspirant attains spirituality we get the most important teaching for our purpose, for attainment of spirituality and mind-control are identical in one sense. So, of utmost importance for those who want to control the mind is to know how to develop sattva.

On this Śrī Kṛṣṇa teaches :

'Scriptures, water, people, place, time, work, birth, meditation, mantra and purification—these are the ten causes which develop the gunas.' [14]

The import of this verse is that 'each of these has its sāttvika, rājasika and tāmasika counterparts; the first conducing to purity, illumination, and bliss; the second to temporary pleasure followed by painful reaction: and the last leading to ignorance and increasing bondage.'

Teachings on the theme continue:

'Of these, those alone are sattvika, which the sages praise; the tamasa are what they condemn; while those are rajasa about which they are indifferent.

'For the increase of sattva a man should concern himself with sattvika things alone. Thence comes spirituality, and from this again knowledge—pending the realization of one's independence and the removal of the superimposition of gross and subtle bodies.' [15]

The import of the last verse which needs to be clearly grasped by the aspirant, is as follows:

'Only those scriptures are to be followed which teach *Nivritti* or the march back to the oneness of Brahman, not those that teach *Pravritti* or continuing the multiplicity (Rājasika) or those that teach downright injurious tenets (Tāmasika); similarly—holy water only to be

[12] Ibid. Verses 117, 118, 119.

[13] *Śrīmad Bhāgavatam,* Book XI, chapter XIII, 1, 2, 3.

[14] Ibid. 4.

[15] Ibid. Verse 5, 6.

used, not scented water or wine etc.; one should mix only with spiritual people, not with worldly-minded or wicked people; a solitary place is to be preferred, not a public thoroughfare or a gaming house; early morning or some such time is to be selected for meditation in preference to hours likely to cause distraction or dullness; the obligatory and unselfish works alone should be done, not selfish or dreadful ones; initiation into pure and non-injurious forms of religion is needed, not those that require much ado or those that are impure and harmful; meditation should be on the Lord, not on sense-objects or on enemies with a view to revenge; Mantras such as Om are to be preferred, not those bringing worldly prosperity or causing injury to others; purification of the mind is what we should care for, not trimming of the body merely, or places like slaughter-houses.' [16]

In the verses quoted above we have from an authentic source, all-important teachings on how to bring about desirable transformation in the guna-combination in our mind. Control of mind, in its creative and positive aspect is this inner transformation. Until this is achieved no true work is really done for gaining control over the mind. When through cultivated means the aspirant has succeeded in gaining preponderance of sattva in his nature, his battle is more than half won but not yet fully. As the *Gītā* teaches:

> 'Sattva, rajas and tamas—these gunas, O mighty-armed, born of Prakriti, bind fast in the body the indestructible embodied one.
>
> 'Of these sattva, because of its stainlessness, luminous and free from evil, binds, O sinless one by attachment to happiness and by attachment to knowledge.' [17]

Sri Ramakrishna teaches in his parable [18] of the man and the three robbers:

> 'This world itself is the forest. The three robbers prowling here are sattva, rajas and tamas. It is they that rob a man of the knowledge of Truth. Tamas wants to destroy him. Rajas binds him to the world. But sattva rescues him from the clutches of rajas and tamas. Under the protection of sattva, man is rescued from anger, passion, and other evil effects of tamas. Further, sattva loosens the bonds of the world. But sattva also is a robber. It cannot give him the ultimate knowledge of Truth, though it shows him the road leading to the supreme abode of God. Setting him on the path, sattva tells him: "Look yonder. There is your home." Even sattva is far away from the knowledge of Brahman.'

The psychological implication of the words of the *Gītā* that 'sattva binds by attachment to happiness and attachment to knowledge', and of Sri Ramakrishna that 'sattva is also a robber' is that even preponderance of sattva in our nature is not synonymous with perfect control of the mind.

What is needed for gaining perfect control of the mind is going beyond the gunas. Śrī Kṛṣṇa teaches the technique of going beyond the guṇas also in the *Gītā*, XIV. 19-29. In verse 26 he gives the entire teaching in its simplest form shorn of all technicalities. He says: 'And he who serves Me (the Lord) with an unswerving devotion, he, going beyond the guṇas, is fitted for becoming Brahman.' But only the pure in heart can serve God with unswerving devotion. So in the state of our unregeneracy we are compelled in a way by our nature to bypass the simplest method of controlling the mind.

Added to the technique of conquering tamas and rajas we need to learn the technique of conquering sattva also. This technique in brief is thus taught by Śrī Śaṅkarācārya:

> 'Tamas is destroyed by both sattva and rajas, Rajas by sattva, and Sattva dies when purified. Therefore do away with

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16 Ibid. Verse 6, Sridhara Swami's gloss.

17 *Gītā*, XIV. 5, 6.

18 Vide: 'M': *The Gospel of Sri Ramakrishna*, Tr. By Swami Nikhilananda, Sri Ramakrishna Math, Madras, 1964, pp. 207-8.

thy superimposition through the help of sattva.'[19]

HOW THEN IS SATTVA PURIFIED?

According to the teachings of Vedanta, purification of sattva takes place through constant discrimination between the real and the unreal, and renunciation of the unreal and the deep contemplation on the true nature of the Self.

In this connection what Śaṅkarācārya teaches by implication on mind control is helpful to learn. Says the teacher:

> 'The desire for Self-realization is obscured by innumerable desires for the things other than the Self. When they have been destroyed by the constant attachment to the Self, the Atman clearly manifests Itself of Its own accord.
>
> 'As the mind becomes gradually established in the inmost Self, it proportionately gives up the desires for external objects. And when all such desires have been eliminated, there takes place the unobstructed realization of the Atman.
>
> 'The Yogi's mind dies, being constantly fixed on his own Self. Thence follows the cessation of desires. Therefore do away with your superimposition.'[20]

This 'death' of mind does not mean loss of the mind, but perfect purification in which state it is identified with the Ātman. When one knows oneself as the Ātman there is no longer a mind needing control.

In seeking absolute control of our mind we must aspire to attain this state of being. In other words those who seek anything less than perfect illumination or realization of the Self can never control their mind because by their disinclination to attain perfect illumination they in effect vote for perpetuation of *avidyā* and thus render themselves incapable of doing things needed for controlling the mind. In Vedanta mind in its impure state is identified with *avidyā*[21] itself. And so the disciplines that are enjoined for removal of *avidyā* are also applicable for mind control.

Of these disciplines particularly one is very helpful in controlling the mind through its purification. This discipline in Vedantic terminology is *svādhyāsāpanayam*, doing away with the superimposition that has come upon oneself or in other words, conquering the identification with the non-self.

On superimposition on the Self and the method of its removal Śaṅkarācārya teaches:

> 'The idea of "me and mine" in the body, organs, etc. which are the non-self—this superimposition the wise man must put a stop to, by identifying himself with the Ātman.
>
> 'Realizing your inmost Self, the witness of the Buddhi (intellect) and its modifications, and constantly revolving the positive thought "I am That", conquer the identification with the non-self.'[22]

All the disquiet, tension, disease, and problems of the mind have only one source of origination, the false identification with the not-self, the idea of 'me and mine' in the body and the organs etc.[23] And the ultimate cure of all these diseases is in the effective practice of the positive thought 'I am That', 'I am the Atman'. The Reality-oriented mind alone can be controlled.

The *sādhana-catuṣṭaya*, fourfold Vedantic disciplines[24], which are enjoined for the

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19 Vide: *Vivekacūḍāmaṇi*, verse 278.

20 Ibid. 275-77.

21 Vide: Ibid. verses 169, 180,

22 Ibid. Verses 268, 269.

23 Śaṅkarācārya says in the *Vivekacūḍāmaṇi* (verse 311): 'He alone who has identified himself with the body is greedy after sense-pleasures. How can one, devoid of the body-idea, be greedy (like him)?'

Cf.: Swami Vivekananda: *The Complete Works*, Vol. VI (1963) p. 124:

'There is but one way to control the senses—to see Him who is the Reality in the universe. Then and then alone can we really conquer our senses.'

24 Fourfold Vedantic disciplines are:

1. Discrimination between things permanent and transient.
2. Renunciation of the enjoyment of the fruits of action in this world and hereafter.

attainment of perfect illumination, in the process of their practice take care as a matter of course, the perfect control of the mind. Modern psychologists, if they carefully study the fourfold Vedantic disciplines, from the psychological standpoint will be amply rewarded.

These Vedantic disciplines of controlling the mind can be most helpfully supplemented by certain Yoga disciplines which we shall now discuss.

### BASIC YOGA DICIPLINES FOR MIND CONTROL

By implication yoga scriptures insist that in order to control the mind aspirants must practise the disciplines of Yama and Niyama.

Non-killing, truthfulness, non-stealing, continence, and non-receiving are called Yamas.[25]

Internal and external purification, contentment, mortification, study, and worship of God are the Niyamas.[26]

Obviously one who is not the master of his mind yet, will fail to observe some of these precepts. Yet the idea of insisting on practising these virtues is to always keep the ideal bright before the practitioner, so that inner strength may always grow through self-application.

Patañjali, the great teacher of yoga says : says:

'Undisturbed calmness of mind is attained by cultivating:

a. Friendliness towards the happy.
b. Compassion for the unhappy.
c. Delight in the good.
d. Indifference to the evil.'[27]

This aphorism will require explanation.

The disposition of being happy at the happiness of others creates a very soothing mental climate in which wrong impulses like jealousy cannot thrive.

It is the contraction of the heart that causes us a special type of inner disquiet. And this can be removed through the expansion of our heart alone. Practising compassion for the unhappy is one of the effective methods of doing this. Active compassion will mean service to the afflicted. Service done in the proper attitude is self-purifying. It expands our hearts, enhances our sense of identity with the ever expanding whole until the ultimate is known and liberates us from the cramping agony of our smallness and this gives us inner joy.

Even if you yourself may be miserable, there will be no dearth of more miserable persons around you. Do something for somebody else. If we cannot do anything else, we may just be friendly and pray sincerely for the good of the world. That too will help.

Our delight should be in the good. When we take delight in the good by psychological laws we imbibe those qualities of goodness. Goodness is conducive to the calmness of mind.

We are asked to be indifferent to evil. Undoubtedly to try to turn the evil into good is a high and noble task. But that task is for the prophet, and the saint, and not for the common frail man who is struggling with his own mind. As long as we do not know what to do with our own minds, we should studiously avoid evil company. That way alone we can save our own minds from catching the contagion and getting into greater trouble. If we feel so deeply for the evil and the wicked we can pray for their welfare. This will help both..

3. Six treasures: restraining of the outgoing mental propensities; restraining the external sense-organs; withdrawing of the self; forbearance; self-settledness and faith.

4. Longing for liberation.

Vide: Sadananda: *Vedāntasāra,* 15.

25 Yoga Sūtras of Patañjali II. 30.

26 Ibid. II. 32.

27 Ibid. II. 33.

But who are these wicked people ? Who judges who is wicked ? There can be a long controversy on this issue. For all practical purposes, however, those who live immoral and unethical lives can be considered as wicked people.

While avoidance of evil company is helpful for controlling the mind in a negative way, company of the holy is helpful in the most positive manner. Holy company removes the impurities of the mind of even a very depressed person. This is the unanimous precept of all saints and scriptures. The mind from which impurities have been removed is easily controlled. Śrī Kṛṣṇa teaches in *Śrīmad Bhāgavatam*[28] that the association with the holy roots out all attachment. Our attachments are the most powerful impediments to the control of mind. When attachments are removed, aversion and delusions also leave us easily as a result of which we attain right discrimination, and clarity of understanding. With these inner transformations unknowingly going on in holy company one finds it possible to control the mind.

### Practice of Discrimination Helps

There are situations in which we do things deliberately, knowing full well that it is the right thing to do. And there are situations in which we act impulsively wihout knowing the right or wrong of it. But all the same every work bears its own fruits, sweet or bitter.

Apart from other incidental sufferings one result of wrong action is greater mental turmoil. Our ignorance about right and wrong will not save us from trouble.

Therefore in order to control the mind one very essential thing is to learn how to discriminate between right and wrong, good and evil, real and unreal.

When discrimination will become a habit with us we shall automatically ask ourselves : What good is it ? This will save us from possible mental turmoil resulting from wrong, rash and foolish actions.

The practice of discrimination may very well go hand in hand with the practice of self-introspection, without which self-improvement is impossible.

### Training The Mind To Behave

The most important thing is to train the mind *to behave.* It is like catching a wild horse in the desert and turning it into a circus horse to do feats according to order. How do you do it ?

Swami Vivekananda teaches:

> 'Before we can control the mind we must study it.
>
> "We have to seize this unstable mind and drag it from its wanderings and fix it on one idea. Over and over again this must be done. By power of will we must get hold of the mind and make it stop and reflect upon the glory of God.
>
> 'The easiest way to get hold of the mind is to sit quiet and let it drift where it will for a while. Hold fast to the idea, "I am the witness watching my mind drifting. The mind is not I". Then see it, think as if it were a thing entirely apart from yourself. Identify yourself with God, never with matter or with the mind.
>
> 'Picture the mind as a calm lake stretched before you and the thoughts that come and go as bubbles rising and breaking on its surface. Make no effort to control the thoughts, but watch them and follow them in imagination as they float away. This will gradually lessen the circles. For the mind ranges over wide circles of thought and those circles widen out into ever increasing circles, as in a pond when we throw a stone into it. We want to reverse the process and starting with a huge circle make it narrower until at last we can fix the mind on one point and make it stay there. Hold to the idea, "I am not the mind, I see that I am thinking, I am watching my mind act", and each day the identification of yourself with thought and feeling will grow less, until at last you can entirely separate

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[28] Vide: Book XI, Chapter xii. 1 and Chapter xxvi. 26.

yourself from the mind and actually know it to be apart from yourself.
'When this is done, the mind is your servant to control as you will. The first stage of being a Yogi is to go beyond the senses. When the mind is conquered, he has reached the highest stage.'[29]

We will be surprised to see when we begin this practice, how many hideous thoughts will come to our mind. As the practice continues the turbulence of the mind may increase for some time. But the more detached we shall find it possible to feel ourselves from our minds, the less will be its pranks. Gradually its vagaries will lose all vigour under the penetrating gaze of the observer, and finally the mind will become like a circus horse, vigorous but disciplined. We should for some time deliberately watch our minds every day at regular intervals. And this should continue as long as the mind needs to learn how to behave.

We will have noticed that when our mind is in a disturbed state our breathing becomes faster and irregular. One of the ways of quieting the mind is to regularize the breathing. Regular practice of deep breathing helps to develop a stable state of mind.

It may be mentioned here the practice of *prāṇāyāma* (restraining the breath in order to get control of the *prāṇa* or vital force) is greatly helpful for controlling the mind. *Prāṇāyāma* should, however, be learnt directly from a teacher, and should be practised in congenial atmosphere, which is not available in modern smog-filled cities. Besides, those who do not practise continence, or have diseased heart, lungs or nervous system are advised not to practise *prāṇāyāma.*

### Practice of Pratyahara

Usually the case is that we are forced to concentrate our minds on certain things. There are attractions in objects which compel our minds to become fixed in them. In this way we become slaves of the objects of temptation. The true position, however, should be that we put our minds on things at will. Things should not be able to force our minds on themselves.

Learning to do this is the most important step for controlling the mind. In fact, until we learn to do this nothing is practically achieved by way of controlling the mind.

Now, how do we do this ?

Swami Vivekananda teaches:

'We hear "Be good," and "Be good," and "Be good," taught all over the world. There is hardly a child, born in any country in the world, who has not been told, "Do not steal," "Do not tell a lie," but nobody tells the child how he can help doing them. Talking will not help him. Why should he not become a thief ? We do not teach him how not to steal; we simply tell him, "Do not steal." Only when we teach him to control his mind do we really help him. All actions, internal and external, occur when the mind joins itself to certain centres, called the organs. Willingly or unwillingly it is drawn to join itself to centres, and that is why people do foolish deeds and feel miserable, which, if the mind were under control, they would not do. What would be the result of controlling the mind ? It then would not join itself to the centres of perception, and, naturally, feeling and willing would be under control. It is clear so far. Is it possible ? It is perfectly possible.'[30]

This can be done by practising the disciplines of *Pratyāhāra* as taught by Patañjali.

What is *Pratyāhāra* ?

*Pratyāhāra* or abstention is that by which the senses do not come into contact with their objects and follow, as it were, the nature of the mind.

'When the mind is withdrawn from the

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[29] Swami Vivekananda : Op. Cit. Vol. VIII (1964) pp. 47-8.

[30] Ibid., Vol. I (1962), p. 171.

sense objects, the sense organs also withdraw themselves from their objects and they are said to imitate the mind. This is known as *Pratyāhāra.*'[31]

What establishes the link between the sense-organs and sense-objects is the mind. When the mind is withdrawn from the sense-objects, sense-organs also imitate the mind, that is to say, they also withdraw themselves from their objects. When the mind is restrained, the senses are then automatically restrained. This example illustrates the point:

Just as the bees fly, as the queen flies, and sit as the queen sits down, so the senses become restrained as the mind is restrained. This is *Pratyāhāra.*

The entire secret of *Pratyāhāra* is the will-power, which every one of us has. But as we do not normally take very good care of it, in most cases the will-power is in an undeveloped state.

When confirmed in *Pratyāhāra* one attains mastery over one's senses, thoughts and emotion.

Practice of *Pratyāhāra* will help develop the will-power and will-power will help develop *Pratyāhāra.*

(*To be concluded*)

# GOD AND MAN IN THE DRUZE FAITH

Dr. Sami N. Makarem

'All men by nature', says Aristotle, 'desire to know. An indication of this is the delight we take in our senses; for even apart from their usefulness they are loved for themselves.' Man therefore desires knowledge. This is what is meant by saying man is a rational animal.

This denotes three things:

1. Man asks himself questions and attempts to answer them.
2. Due to his mental power which only he, among all other animals, possesses, man is the only being who asks himself such questions.
3. Asking himself such questions man tries to find answers to them.

One of these questions is man's inquiry about the first causes. This inquiry necessarily leads him to other basic questions, e.g. the meaning of freedom: Is he a slave of nature or a master? Does he possess free will, is he deprived of it, or is he free in some actions and not free in others? Another question which man asks is: Where did he come from and where is he going to end? Another question is related to reason: Is human reason capable of knowing the truth? And what is truth? And what is knowledge? Here man begins to inquire about God. Here we see man longing to know the absolute.

The more steps man ascends on the ladder of knowledge, the more he finds other steps to ascend. The higher he progresses, the more he finds himself compelled to inquire about other questions, broader in scope and deeper in meaning.

This is the secret behind what we may call existential unrest. Due to this existential unrest which agitates in one's own self, man has endeavoured to seek happiness and peace of mind.

Before we say how the Druze faith answers such questions, we should try to find out what Druzism is.

With the advent of Islam, those who em-

[31] Yoga Sūtras of Patañjali II. 54.

braced the new religion understood the Qur'ān according to its literal meaning. But as the Muslims came more and more in contact with Greek philosophy, Indian and Persian thought, and Jewish and Christian theology, they began to interpret the literal meaning of the Qur'ān and inquire into its deeper ramifications. This resulted in a split in Islam into two major factions, namely those who adhered to the literal meaning of the Qur'ān and were known as the People of Revelation (*ahl at-tanzīl*). They found all the answers to the questions mentioned above in this revelation. The second faction consists of those who adhered to the allegorical and esoteric interpretation of the Qur'ān and were known as the People of Allegorical Interpretation (*ahl at-ta'wīl*). These apparently did not find satisfaction for their existential unrest in the literal meaning of the Qur'ān. This resulted in many differences in view point. These controversies were mainly of two kinds: one revolved around the fundamental principles of Islam, and the other around the subject of guidance of the Muslim Community. These two subjects however were interrelated. The issue was whether the leader of the Community (the Imam) was to succeed the Prophet Muhammad only in implementing the religious law and in defending the Community of the believers, or whether the Imam has divine illumination, and consequently must interpret the divine message according to the needs of the time. The first faction, i.e. the People of Revelation believed that the Imam's task was to implement the religious law and defend the cause of Islam. The second faction, i.e. the People of Allegorical Interpretation, believed that the divine Message must always be interpreted according to man's needs and intellectual and spiritual preparedness. Allegorical interpretation is thus a continuation of divine revelation; and if prophethood is concerned with the conveyance of God's message to man, the Imamate is concerned with interpreting this divine Message according to the needs of the time in order that this divine Message may always be able to answer the questions that the ever-unrestful man asks. These questions must not however be left to man to answer, they must rather be answered by a divinely illuminated person whose divine insight passes to him through the Prophet. The Imamate is thus passed to each succeeding Imam by the previous one, so as to insure continuity of inspiration for the esoteric interpretation of revelation. This faction considered ᶜAlī ibn Abī Tālib, the Prophet's first cousin, to be the first Imam. Hence they were called the *Shīᶜa* (party) of ᶜAlī or simply the *Shīᶜa.*

In the course of time this *Shīᶜa,* for theological reasons beyond the scope of this paper, split into various factions, each one following a different line of allegorical interpretation. Various theological and philosophical schools played their role in shaping these different sects.

This intellectual movement in Islam flourished in the third and fourth centuries of the Hijra/ninth and tenth centuries A.D., at the end of which, or more precisely at the beginning of the fifth century of the Hijra/eleventh century A.D. (408 A.H./ 1017 A.D.), the Druze movement appeared in an era of intellectual preparedness. It was a result of the spiritual and intellectual development of man through the ages due to his unrest in his continuous search for truth.

As a systematic movement Druzism took place in Cairo, during the reign of the sixth Fāṭimid Caliph-Imam al-Hākim bi-Amrillāh. The movement was headed by Hamza ibn ᶜAlī, assisted by four disciples namely Ismāᶜīl ibn Muḥammad at-Tamīmī, Muḥammad ibn Wahb al-Qurashī, Salāma ibn ᶜAbd al-Wahhābas-Sāmirrī and ᶜAlī ibn Aḥmad at-Tāʾī, better known as al-Muqtanā.

As for the name Druzes (Arabic: *Durūz*),

it is foreign to the faith. The Druzes were called such probably after the name of one of their missionaries, a certain Nashtakīn ad-Darazī, who was soon expelled from the movement for his disobedience to Hamza's teachings. The followers of the movement call themselves *Muwaḥḥidūn* (Unitarians).

The purpose of this assembly does not require that we elaborate on the metaphysical doctrine of the Druze faith. Simply it implies a belief in a unitary God who is at the source of creation. His Will is expressed as perfect, all-inclusive Intellect (Arabic : *ʿaql*) guiding and encompassing all creation. God's Will, the all-inclusive Intellect, is thus the cause and the perfecttion of creation.

Man's happiness, believe the Druzes, depends on his willingness and preparedness to merge himself into God as man can understand Him. This can only be achieved, according to the Druzes, if man is in conformity in his reason, soul, words and actions with God's Will, the all-inclusive Intellect that contains the whole of this creation. This can only be reached if man believes in and follows a sevenfold set of commandments:

1. Veractiy in its broader sense, i.e. to speak the truth, act according to truth and live for the truth.
2. To safeguard and help one another, by guiding one's fellow men along the path of truth, justice and love.
3. To renounce falsehood and slander in belief and action.
4. To dissociate oneself from the acts of evil-doers which hinder man from knowing the truth and from reaching knowledge and, consequently, happiness. Man cannot reach this stage unless he dissociates himself from his earthly emotions and desires. This is the first step man has to take in order to be able to go upward on the ladder of knowledge which leads him to realize himself in God.
5. To recognize the oneness of God without any limitation.
6. When man recognizes God as such, he enters into a state of knowledge that puts him into a state of contentment and peace of mind. At this point he knows that God is the Absolute Good ; whatever issues out of Him must be true, good and beautiful.
7. To submit to God's actions and Will. By doing so man enters the kingdom of God wherein there is real life, true happiness and absolute goodness.

However, different people, according to their different capacities for self-preparation and for intellectual vision, reach different levels of knowledge. With his particular level of knowledge, man can reach peace of mind and realize salvation and therefore happiness.

Happiness is therefore attained through the extent of knowledge of the unity of God that man can apprehend ; and man's capacity of apprehending the knowledge of the unity of God depends upon his mental and spiritual preparedness. No one can reach this stage unless he feels that he is in union with this unity, that is, unless he feels that he is no longer separated from the One by the plurality of his material existence which moves him away from the essence of man.

Thus man finds salvation in realizing himself as man. This process involves moving away from his particular ego where he feels himself to be distinct from others, towards the unity of the universal idea of man where he finds perfect unity with the rest of humanity and, consequently, he will be in as much of communion with God as is humanly possible. Different people, according to different intellectual and spiritual capacities and preparedness will reach varying heights of success in actualizing this goal. Those who succeed in reaching this goal find

themselves enjoying a state of unity and, consequently, of love. For in the Druze understanding of things love is seen as a feeling of union with the whole, whereas hatred is understood as a product of metaphysical egotism where one separates artificially his own being and interests from the being and interests of others. Hatred, therefore, is precluded absolutely only in such a state of unity with the One. Hence, when man reaches this state he realizes himself.

As for the way through which man can realize himself, its landmarks are the ethical virtues by means of which man moves away from egotism and plurality towards union and unity. Ethics to be sure, in the Druze conception, is not to do virtue only because it is commanded by an arbitrary will, but because virtue rationally leads man to the natural fulfilment of his being.

This approach to man is what led the Druzes to propagate complete equality among mankind. In an age when for example polygamy was permitted and practised, Druzism strictly prohibited it. Complete equality between man and woman was taught. The Druze law of domestic relations stipulates that when a man marries a woman he must put her on the same footing as himself and share with her equally all his possessions. Each of the husband and wife must treat the other with complete equality and justice. In case of separation whoever is the unjust one he or she must pay the other, half of what he or she owns.

In the brief time allotted for this survey, it remains for us to say a few words about the question of freedom. As one can see from what has preceded, the Druze conception of freedom is that of man being free to seek knowledge of the way to his salvation, and to decide for himself whether and how far he wishes to proceed along that path. Had he not been free, he would not be able to realize himself as man and unite with the Divine and attain a state of love and happiness.

Here the Druzes touch upon the question of man's origin and destiny. Since man originated as a spark from the divine Will, and since the divine Will is eternal, so is man's reality, i.e. his soul. After corporeal death this form of man persists in a new human corporeality so that it may continue to perform its function by being in man's constant experience. Hence the Druzes believe that no sooner does the soul leaves a body than it is received by a new human body which would be a medium for this form to actualize its existence and participate in the progress of man towards knowledge, love and happiness, a progress which started since the creation of man.

This is but a brief sketch of the framework within which the Druzes couch their beliefs concerning the broadest questions man asks about himself, his world, his God, and his origin, destiny and salvation.

If I leave you with one impression today, ladies and gentlemen, it is this : That it is of the very *essence* of the Druze faith that knowledge grows and expands, and that no knowledge can be rejected if it is proven that it is true. Druzism teaches that we not only *can* be open to new insights and sharper concepts, but we *must* be open to them when reason informs us that they are logically acceptable. In this resides the possibility for dialogue with any and all living faiths that are concerned with the questions man asks about himself, his God and his world. What counts, after all, is, as the Druzes insist, the Truth which is absolute and not the letter which is necessarily limited by time, space and man's imperfect comprehension.

# RAMAKRISHNA-VIVEKANANDA AND THE NEW AGE OF SCIENCE—II

Swami Kirtidananda

(*Continued from the previous issue*)

Thus, what physics has to say about the universe, or biology about the human personality, is not the final word on the ultimate reality behind the phenomena of nature and man, though it is perfectly all right as far as it goes, and is a welcome addition to the store of human knowledge; neither can it be said to be in contradiction with what religion and philosophy have to say on the subject. On the other hand, religion and philosophy are but an extension of science; they complete the half-finished picture given by science. As Jeans says:

'Wherever science leaves off ...., there philosophy begins.'[21]

'Contiguous to the department of physics on the scientific side of the boundary lies the department of metaphysics on the philosophical side—that department of philosophy which lies "beyond physics". The boundary here is clearly defined, at least if we accept the positivist view of physics explained above.'[22]

These words from a modern man of science just sound like an echo of what Swami Vivekananda said seven decades back:

'Take anything before you, the most material thing—take one of the most material sciences, as chemistry or physics, astronomy or biology—study it, push the study forward and forward, and the gross forms will begin to melt and become finer and finer, until they come to a point where you are bound to make a tremendous leap from these material things into the immaterial. The gross melts into the fine, physics into metaphysics, in every department of knowledge.'[23]

Or again:

'Religion deals with the truths of the metaphysical world, just as chemistry and the other natural sciences deal with the truths of the physical world. The book one must read to learn chemistry is the book of nature. The book from which to learn religion is your own mind and heart. The sage is often ignorant of physical science, because he reads the wrong book—the book within; and the scientist is too often ignorant of religion, because he, too, reads the wrong book—the book without.'[24]

'Physical science is to find out facts; metaphysics is the thread to bind the flowers into a bouquet. Every abstraction is metaphysical; even putting manure at the root of a tree involves a process of abstraction.'[25]

'What is needed is a fellow-feelng between the different types of religion,...a fellow-feeling which springs from mutual esteem and mutual respect, and not the condescending, patronizing, niggardly expression of goodwill, unfortunately in vogue at the present time with many. And, above all, this is needed between types of religious expression coming from the study of mental phenomena—unfortunately even now laying exclusive claim to the name of religion—and those *expressions of religion* whose heads, as it were, are penetrating more into the secrets of heaven, though their feet are clinging to earth, I mean, the so-called materialistic sciences.'[26]

'Science and religion are both attempts

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21 *Physics and Philosophy*, p. 17.

22 Ibid.

23 CW, III, p. 3.

24 CW, VI (1963), p. 81.

25 CW, VII, p. 51.

26 CW, II, pp. 68-69. (Italics mine.)

to help us out of the bondage; only religion is the more ancient, and we have the superstition that it is the more holy. In a way it is, because it makes morality a vital point, and science does not.'[27]

The fundamental inquiry of religion and philosophy, as stated in the ancient scriptures of the Hindus, is: 'What is that, O Blessed One, by knowing which everything else is known?' Modern science has answered this question as far as the external material universe is concerned, and its answer is: it is the electron, the fundamental particle which forms the component of every element. But religion, as I said, is concerned with the totality of experience—the physical, the mental, the intellectual, the moral, and the spiritual. And, then, there are the three states of existence—the waking, the dream, and the deep sleep states—; not merely the waking state, which is the main concern of science as well as of western philosophy. What is that basic reality, the Indian philosopher asked himself, from which has proceeded everything in this universe, in which everything resides, and into which everything melts away?—Know that.[28] The *Brahma-Sūtra* too, defines God in similar terms: '*Janmādyasya yataḥ*'[29]—In whom is the beginning, the middle, and the end of all things.

To find this God or Reality, which inheres in everything, which does not negate the reality of science, but which is complementary to it, which comprehends it in an integrated whole, is the goal and object of religion and philosophy. That is the Brahman, the reality behind the universe; that is the Ātman, the reality behind man. 'What is the truth about ourselves?', asks Eddington in a talk over the B.B.C., and answers it by saying:

'We may incline to various answers: We are a bit of star gone wrong. We are complicated physical machinery—puppets that strut and talk and laugh and die as the hand of time turns the handle beneath. But let us remember that there is one elementary inescapable answer: We are that which asks the question.'

Elewhere he says:

'We have found a strange footprint on the shores of the unknown. We have devised profound theories, one after another, to account for its origin. At last, we have succeeded in reconstructing the creature that made the footprint. And lo! it is our own.'[30]

Slowly, modern science is arriving at the Indian ideal of the Ātman, the *dṛk* or *sākṣin* or *antaryāmin,* the indwelling Spirit which is the witness of everything in the universe, its common background, the cause and source of all that we see, hear, and touch, in which we live, move, and have our being, as the Bible puts it. This is the highest goal to which religion and philosophy point. But to reach it we need another discipline. Seeking for it in the external world, with external instruments and with our senses and mind, is futile; we have to turn our gaze inward, as the *Kaṭha Upaniṣad* tells us:

'The self-existent Lord destroyed the outgoing senses. Therefore one sees the outer things and not the inner Self. A rare discriminating man, desiring immortality, turns his eyes away and then sees the indwelling Self.'[31]

Also:

'He is hidden in all beings; and hence He does not appear as the Self (of all). But by the seers of subtle things, He is seen through a pointed and fine intellect.'[32]

Or again:

'One who has not desisted from bad

27 CW, VII, p. 103.

28 *Taittirīya Upaniṣad*, III. i. 1.

29 I. i, 2.

30 *Space, Time and Gravitation*, p. 201.

31 II. i. 1.

32 Ibid. I. iii. 12.

conduct, whose senses are not under control, whose mind is not concentrated, whose mind is not free from anxiety, cannot attain this Self through (mere intellectual) knowledge.'[33]

Swami Vivekananda sums up this whole scope of religion beautifully, in a few words, in his preamble to *Rāja-Yoga*:

'Each soul is potentially divine.

The goal is to manifest this Divinity within by controlling nature, external and internal.

Do this either by work, or worship, or psychic control, or philosophy—by one, or more, or all of these—and be free.

This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.'[34]

Now, the whole course of evolution from the amoeba to man, of which modern science speaks and which has been responsible for so much of unnecessary turmoil and bitterness in the religious and scientific world of the West in the past, is, in the Indian view, a progressive revelation of the Spirit within, which is hidden from our view by the covering of Māyā or ignorance. A passage in the Vedas and another in the *Bhāgavata* forestall the whole theory of evolution, as propounded by Darwin and subsequently expanded and elaborated by a host of other natural scientists. Only there it is put in the language of the Spirit, and is an advance on what modern science says; for it carries the theory to its logical conclusion, and does not stop at the merely biological level, as modern science does The Vedic passage reads:

'He who realizes the Ātman with greater and greater clarity obtains the fullest manifestation of his true being. He recognizes the Ātman more and more clearly in herbs, trees, and animals. Sap only is found in herbs and trees, but in animals consciousness is noticed. In animals the Ātman becomes more and more clear, because in them both sap and thought are observed, while in others only sap is seen, and not thought. The Ātman is manifest in man to a greater degree. For man is most endowed with intelligence. He speaks what he has known, he sees what he has known. He knows tomorrow, he knows his environments, and what is far away. As he possesses this gift of intelligence, he seeks for the Immortal with his mortal instruments.'[35]

And the *Bhāgavata* passage says:

'The Lord, through His eternal power, created various abodes such as trees, reptiles, beasts, birds, insects, and fish, but was not satisfied in His heart with these. Then He made the human body, which is endowed with the desire to realize Brahman, and He was delighted.'[36]

The Spirit that has somehow become involved and warped by darkness and ignorance is, by the very force of this involution, evolving gradually and manifesting itself, is getting out of this state of darkness and ignorance into a state of light and illumination. In matter, it is least manifest, the darkness or *tamas*, as it is said, is thick and impenetrable; in the plant and animal kingdom, it is a little more manifest; in man, still more; and in the saint and man of realization, to the fullest and greatest extent. Not only so; all these struggles of life, yea, even the political upheavals and social revolutions, as much as the individuals' running after pelf and power and the stars' and the planets' movement in space, are all but the Spirit trying to break the bondage put upon it by nature or Māyā or *avidyā* or ignorance, as Indian philosophy would explain it. In the stirring words of Swami Vivekananda:

'All the various forms of cosmic

[33] Ibid. I. ii. 24.

[34] CW, I, p. 124.

[35] *Aitareya Āraṇyaka*, II. 3.

[36] XI. ix. 28.

energy, such as matter, thought, force, intelligence, and so forth, are simply the manifestations of that cosmic intelligence, or, as we shall call it henceforth, the supreme Lord. Everything that you see, feel, or hear, the whole universe, is His creation, or to be a little more accurate, is His projection; or to be still more accurate, is the Lord Himself. It is He who is shining as the sun and the stars, He is the mother earth. He is the ocean Himself. He comes as gentle showers, He is the gentle air that we breathe in, and He it is who is working as force in the body. He is the speech that is uttered, He is the man who is talking. He is the audience that is here. He is the platform on which I stand, He is the light that enables me to see your faces. It is all He. He Himself is both the material and the efficient cause of this universe, and He it is that gets involved in the minute cell, and evolves at the other end and becomes God again. He it is that comes down and becomes the lowest atom, and slowly unfolding His nature, rejoins Himself. This is the mystery of the universe. "Thou art the man, Thou art the woman, Thou art the strong man walking in the pride of youth, Thou art the old man tottering on crutches, Thou art in everything. Thou art everything, O Lord." This is the only solution of the Cosmos that satisfies the human intellect. In one word, we are born of Him, we live in Him, and unto Him we return.'[37]

Thus, in Vivekananda's view and also that of Sri Ramakrishna, religion in its pure essence is the most expansive thing in this world and embraces all aspects of life, all modes of living, all forms of activity, and all expressions of thought. It is not a narrow, cloistered existence within the four corners of a monastery or the inner recesses of a forest, away from all human sufferings and joys; it is the experience, in the midst of our everyday life, of that spiritual reality which is of the nature of bliss and knowledge, nay, which is bliss itself, knowledge itself. It is not opposed, or in conflict with, any movement or thought. It only takes man along, by a series of ascending steps, to higher reaches of expression, until he arrives at the topmost region where he feels secure.

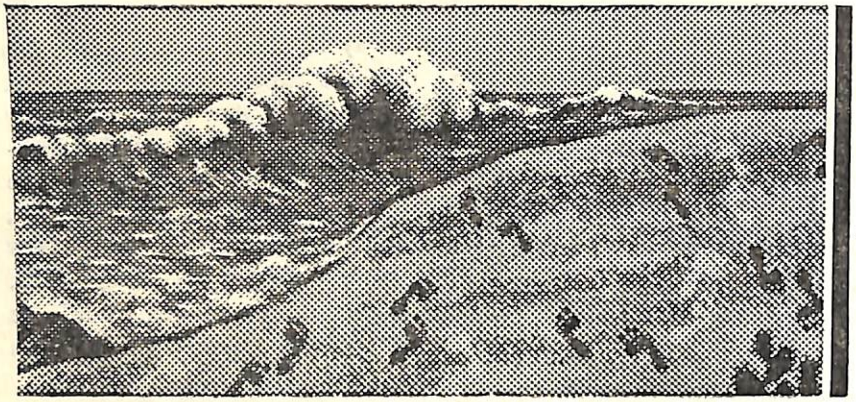
Finally, when everything is said and done, man, after all, seeks happiness, and the goal of science is to bring happiness. That is also what religion tries to do. But the road to real and permanent happiness is not laid with the accumulation of material wealth, which applied science or technology is smothering man with, nor does it consist in the enjoyment of sensual or even intellectual pleasures. Man may have all the necessities or even luxuries of life—a beautiful house, plenty of money, progeny, learning, and whatever else is desired on this earth. But that does not ensure that he can live in that home peacefully and happily. That depends upon something else, namely, the realization of the Divinity within. A striking passage in the *Śvetāśvatara Upaniṣad* says:

> 'Men may (through their technical skill) roll up the sky like a piece of leather; but there will be no end to sorrow for them without realizing the luminous One within.'

May we move forward towards reaching that Reality, which religion and science are both trying to express, though inadequately!

37 CW, II, p. 211.

38 VI. 20.



# HUMAN TRENDS

## EARTH DAY—WILL IT HELP ?

In a country which seems to set aside a day for almost everything, it is not surprising in these days of ever increasing concern for the environment that a day should be designated as Earth Day. April 22 was designated as such a day. The idea ot dedicating a day across the nation to a National Environmental Teach-in is attributed to a Democratic Senator, Gaylord Nelson of the state of Wisconsin and a Republican Congressman, Paul N. McCloskey, Jr., of California. It seems to be worth mentioning that the issue of environment brings no dissension and unites not only Democrats and Republicans but many other disparate elements of American life—rich and poor, black and white, young and old. Basically, the Teach-in was to take place in schools across the nation. Numerically, Earth Day did belong to the millions of young people in the United States who attended lectures and exhibits in their respective schools and colleges pertaining to what must be done to improve our already much abused environment and what can be done to turn the tide of abuse and pollution before it is too late. As New York Mayor Lindsay commented : 'Beyond words like ecology, environment and pollution, there is a simple question : Do we live or die ? '

Quite possibly the messages incorporated in lectures, workshops and exhibits were dwarfed by determined and concentrated efforts of school children that day to do something concrete to show their interest and anxiety over what is happening to planet Earth. Groups of them went to local beaches and picked up literally tons of cans, papers, bottles and just plain junk that had been left there by unthinking individuals ; others planted shrubs and trees on barren terrain ; other children walked or rode horses to school to demonstrate concern for air-pollution caused by cars and buses ; and in many areas throughout the country, non-disposable bottles and various plastic containers were collected and returned to their makers with appropriate messages about the effects of non-disposables on global pollution.

Commendable as all these efforts are, it is just not enough to pick up litter and deposit it in the nearest trash can. Where do the non-disposables go from there ? In 1969, 28 billion bottles were thrown away and each year something approximating 48 billion cans are tossed out. The collection and disposal of these solid wastes is one of our most pressing environmental problems and last year this chore alone cost about $4·5 billion. Any thinking person will see that this must be stopped for certainly $4·5 billion could be put to much better use than collecting and disposing of

garbage. If disposable containers seemed like a good idea once upon a time, the time has passed and the time has come to outlaw their use. A means of re-cycling and re-using containers must be introduced. Happily, along these lines, a re-cycling experiment in the printing of newspapers recently tried has been successful beyond anticipation. Cooperation of the public was needed in the saving and bundling of old newspapers for pick-up and sending to the re-cycling plant. The response was so overwhelming and the experiment has proved so successful, it has been estimated that in such a short span of time as a few weeks, 20,000 trees, which would have otherwise been felled for the printing of the newspapers, were saved.

Conceivably, Earth Day activities may result in focusing attention on the problem of non-disposables as well as on other facets of environmental abuse. Concern for the environment as exhibited on Earth Day is, of course, heartening and perhaps if enough interest is generated and enough steps are taken, it may not be too late to turn the engulfing tide of pollution to save this tired old planet Earth from extinction. However, one can't help wondering if all this one-day hoop-la and one-day of expended energy may not be quite superficial. What can a one-day concentrated effort of this sort do except draw the momentary attention of the masses to the environmental problems, a momentary attention soon distracted and dispelled by the next cause that is blazoned in the headlines.

If today we pick up debris and carry banners decrying pollution but if tomorrow and tomorrow we continue to litter our parks and beaches ; pollute the air with poisonous fumes ; the water with oil, sewage and harmful detergents ; the soil with deadly insecticides ; and if we continue to have so little regard and compassion for members of the animal kingdom, there is little hope the Earth can survive. And in the final analysis, man is the endangered species.

Ways, therefore, must be found to preserve the environment and everyone at all ages and in all walks of life must be awakened to the necessity of doing his or her share to help in this preservation. But how ? What is the solution to this monumental problem ? The answer, in my humble opinion, is not just in spending huge sums of money. Yes, money will have to be spent for technological advances in the war against pollution. Needless to say, one of the basic beliefs of this affluent land is that by spending money and more money anything can be accomplished and anything can be bought. However, the time seems to have arrived,—perhaps it is the new time spirit—when this belief is to be proved false. What, then, is needed ? Something that is sorely lacking and long overdue—a feeling and attitude of reverence for the world and its elements, something akin to the homage the first Americans, the Indians, paid to the spirits of the elements—the winds, the waters, the soil. Since the days the first white man settled on this continent, he has arrogantly and needlessly stripped it of trees and wildlife. Few are unaware of the slaughter which resulted in complete and absolute extinction of the carrier pigeon and there have been many other species brought to extinction in the name of pleasure, the sport of hunting, and, as well, by encroachment of civilization on wilderness preserves. Today even the bald eagle, national symbol of the United States, faces possible extinction because of invasion of his wilderness retreats by lumbering industries and, secondly, by D.D.T. proven to affect the bald eagle's reproductive rate, which has never been excessive, causing it to drop alarmingly. Fish are dying in our streams, lakes, rivers and in the ocean waters and trees are dying in mountain areas because of smog generated miles and miles away.

Pollution is rampant everywhere because of man's unthinking carelessness and disregard.

To a Vedantin and believer in the law of Karma what is taking place should be no surprise. The law of Karma, simply stated, is that good actions result in good results; bad actions, in bad results. The Christian version is 'As you sow, so shall you reap.' Retribution is inevitable. It is only a matter of time. There should be little wonder then that the cruelty and poison inflicted on Earth by man for so long is now being returned in like measure. Money alone cannot change this inevitable law. It can only be changed by a change in man's thinking and in man's actions. Holy Mother planted a seed which would bear the fruit needed to change man's thinking and man's actions when she reprimanded a servant who carelessly and indifferently tossed aside a broom after having used it to sweep the courtyard. She cautioned that even such an insignificant tool as a broom should be treated with respect and consideration and should be gently put in a corner. If you respect a thing no matter how insignificant, it will respect you, she said. One need not be a scholar or intellectual to realize that this teaching, if enlarged upon to govern all facets of action and interaction between people, and to govern their actions in relation to all objects, animate or inanimate, could do much, much more than mere money to reverse the tide of pollution that is sweeping over the globe.

My faith is in the young. Young children will respond to proper guidance, but they need to be taught in their formative years that they must do their share of giving each day in token payment for the space they occupy here on Earth and for all of Earth's bounty that goes to making their living here possible. This can be done by instilling a reverence for all God-given life so that they will want to protect the birds and beasts and every living thing and so that they will want to keep their surroundings clean and pure and safe. Then, hopefully, when they grow up and earn their living it will be done in the best ways possible and not for money alone. Of course, the question is, Who will guide the very young children along these lines? I reiterate—my faith is in the young—and in this regard, the young college-age group. They are the group who are showing deep concern for the earth in their desire to end war and to fight pollution, poverty and inequality. They will be the parents of the coming generations and can teach their children what is needed if man is to survive at all. The young these days are groping for ways and means to rectify the wrongs they see.

Vedanta as an up-and-coming religious movement has yet to make itself widely felt in these United States. The number of avowed Vedantins is small, very small, but this need not discourage us. Perhaps Vedanta is not destined to be a religious movement in the accepted sense. Vedantic teachings can be incorporated into any religion, Christian or other, and into any walk of life. What is needed more than a formal, organized religious movement in these days when religion as known and practised has also come in for its share of criticism because of lack of relevance to the issues of the day, is widespread knowledge of the advent of Sri Ramakrishna and Holy Mother. Perhaps in their earnest seeking for solutions of today's problems, more and more young people will learn of Sri Ramakrishna and Holy Mother and see how wise it would be to live in keeping with their teachings. A timely start for the betterment of all would certainly be to follow Holy Mother's admonition to respect a thing no matter how insignificant. Then Earth Day would not be just observed on April 22. Then it would be observed every day of the calendar year.

Anna Nylund

# A TRAVELLER LOOKS AT THE WORLD

Swami Ranganathananda

*(Continued from the previous issue)*

*Question*: How does Christianity fare in the Western countries in the present world situation?

*Answer*: Christianity is passing through a tremendous revolution within itself which it never experienced before in its history. Even the Renaissance and Reformation from the fourteenth to the seventeenth centuries were mild in comparison with what is happening today. A real root-and-branch change is coming over Christianity and Christian churches are alive to it; they are trying to ride out the storm. In this context there are sensitive Christians who realize that, in making something out of this transition, the contribution of Indian thought is going to be very great. Many Christians realize that some of the dogmas which they have upheld as central to Christianity cannot stand scrutiny. The Ecumenical Council of the Catholic Church has removed several of these dogmas. This re-assessment of Christianity which is going on even in the Catholic Church, is going to be of profound consequence to Christianity and the rest of humanity. It is a slow process. A certain leavening of Christianity is going on, taking ideas from other religions, particularly Indian religion. What will be the shape of things to come? It is hard to predict.

*Question*: Do you think that the Church is aware of the influence of Indian thought?

*Answer*: Most of them do not know that behind this tremendous re-assessment of Christianity, there is the force of Vivekananda, the force of Vedanta. But when we study independently and objectively the whole phenomenon, we find that the central force behind this present transition or revolution in Christianity is the contact of Christianity with Vedanta through Swami Vivekananda. What has happened? Christianity has never experienced this revolution throughout its history. The question of the relations between its own denominations, and of its relation with other religions, has been explosive. Today there is a desire to patch up all these differences between denominations, create a sense of unity, and include non-Christian religions as well.

Now this process has no sanction in the two thousand years of the history of Christianity itself. It has to be traced to its sources. And the first source was the tremendous impact that Vivekananda's speech at the Chicago World Parliament of Religions made, when he said that upon the banner of every religion would soon be written 'Help and not Fight', 'Assimilation and not Destruction', 'Harmony and Peace and not Dissension'. That little leavening, entering the Christian heritage, has slowly transformed it under the compulsions of the modern age. Due to the modern man's indifference to religion also, Christianity has been compelled to re-assess itself.

This is a great chapter that Christianity has been writing for itself. Here you find, when you trace it, the Vedantic influence. But unfortunately, as Vivekananda said, you cannot pin-point this influence, because it is a silent one. Indian influences have been silent. What is it that has been recorded in history? In several lectures in the universities in the West, I had to say, 'What is it that has been recorded in history? An invasion, an oppression, an aggression—that is always what is recorded in history. But if it is a silent influence, nobody records it.'

I often used to speak in humour, saying 'Thousands of families are very happy in life. When the husband and wife are happy, there is no need for the newspapers to publish anything; but as soon as one husband and wife quarrel, immediately a big headline comes in the newspapers. It is recorded in history. So, the good things are never recorded that way.' Indian influences are of this nature; not only now but in ancient times also. I quoted the famous line from Vivekananda, 'Like the gentle dew that falls unseen and unheard, and yet brings into blossom the fairest of roses, has been the contribution of India to the thought of the world.' And such has been the contribution in the last seventy-five years of Indian thought to the refashioning of Christianity. It will be recognized within the next century by the Christian leaders themselves. Today some are recognizing it, like the Catholic father who addressed the Symposium of Religions in Chicago in September 1968.[1]

*Question*: In the light of the recent encounter with other faiths in the West, what do you think should be the mode of expression for religion in the contemporary world ?

*Answer*: I often explained in all these meetings, lectures and discussions, and now more particularly in *The Message of the Upaniṣads*,[2] in the introduction itself, the point that Swami Vivekananda made that every religion has two aspects: one fundamental and the other peripheral. The peripheral is the *smṛti* content of the religion. Its do's and don'ts do not have relevance for all ages; they must change. But the *śruti* content, the fundamental, is eternal.

In the phenomenal or *smṛti* aspect of religion there is transition. The wisest policy for any religion is to stress the fundamental, the *śruti* aspect, and soft-pedal the non-fundamental or peripheral or *smṛti* aspect. When this is done religions will become capable of co-operating with each other. What creates the differences between religions, and even between denominations within the same religion is the presence of the *smṛti* element and over-emphasis on the *smṛti* element. What separates the Catholics and Protestants ? Not the *śruti* content of Christianity; that is universal: but its *smṛti* content. The denominations are at loggerheads with each other. Wisely the Christians are overcoming this dominance of the *smṛti* content and are stressing the *śruti* content. In all the religions of the world we shall find enough of the *śruti* element to bring us together. Purity, compassion, love of God, love of man, service—why, these are the essentials of religion.

The Hindu tradition has wisely provided for change in *smṛti* and continuance of *śruti*. That is the great idea of the Indian tradition. Sri Ramakrishna puts it in the most beautiful language: 'Moghul coins have no currency under the (East India) Company's rule.'

When a tree grows, the bark must grow along with the tree. If the bark does not grow along with the tree, the bark will choke it. If the tree is healthy it will grow new bark. Similarly with a spiritual tradition: it must grow. Changes, new situations, have come. It must go on re-interpreting itself in terms of the new situation. This Hinduism has provided for. That is why Hinduism is an eternal religion; it continues in new ways.

Even the Ramakrishna movement, from the *śruti* point of view, is essentially the ancient Hinduism; from the *smṛti* point of view it is new. We (of the Ramakrishna movement) are, as I often put it, socially heterodox and spiritually orthodox. That is

1 Vide the report of his speech in *Prabuddha Bharata*, December 1968.

2 A book by Swami Ranganathananda recently published by Bharatiya Vidya Bhavan, Bombay.

our position in all these matters. That is why we are able to go to the West. Dealing with the people, living in harmony with the white man—these are points on which we must be able to change; otherwise we shall become stagnant. Hinduism was stagnant in the last century and the preceding centuries. It is not so today. That is why, in all religions including Islam and Christianity, we should stress *śruti* contents of religion. The *smṛti* content is necessary; but you have to manufacture new content in response to the conditions of modern life today.

*Question*: Does not even the *śruti* content itself differ somewhat between sect and sect?

*Answer*: No, no; there is no difference in the *śruti* content: for instance, the need for purity of heart. Jesus said, 'Blessed are the pure in heart for they shall see God.' That is a *śruti* statement. How shall we become pure in heart? That is up to us. There are different methods: bhakti, jñāna, karma, all these methods are there. That is the beauty of the *śruti* content of religion. There is no stereotyped method. But in the *smṛti* content everything is fixed and final. That is why conflicts come.

(*To be continued*)

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# NOTES AND COMMENTS

## IN THIS NUMBER

The questions and answers are from: 'M': *The Gospel of Sri Ramakrishna*, Tr. by Swami Nikhilananda, Sri Ramakrishna Math, Mylapore, Madras 4, 1964, pp. 21-2.

The two-month-long national celebration of the inauguration of Vivekananda Rock Memorial at Kanyakumari is just over.

The editorial of this month is devoted to a study of the significance of Vivekananda Rock Memorial at Kanyakumari. It is a monument to the epochal event of the great illumination on the night of December 24, 1892, an illumination which revealed to Swami Vivekananda horizons beyond the bliss of absorption in Brahman and transformed him to a prophet of the masses. Then and there did he decide to dedicate his life to the regeneration of mankind. Seat of his profound meditation, the Rock is a living witness to his high resolve of far-reaching import. No wonder that the new memorial raised on it raises fresh faith and hope in the hearts of millions and millions today.

Swami Smaranananda who attended the inauguration ceremony of Kanyakumari Rock Memorial on September 2, 1970 as a pilgrim representative of *Prabuddha Bharata* has been able to convey through his writing 'A Nation's Tribute to Swami Vivekananda' a feel of the great atmosphere of this very rare national celebration.

Dr. Sami N. Makarem, Professor of Arabic at the American University of Beirut, in his paper 'God and man in the Druze Faith', throws refreshing new light on the spiritual insights of a little known ancient sect of Islam which appeared in the eleventh century A.D.

This paper was read by the writer at Second Summit Conference held in Geneva by the Temple of Understanding in the month of April, 1970.

In 'Earth Day—Will it Help?' Anna Nylund questions the efficacy of dedicating just a day in the year to environment and suggests ways and means to solve the problem of pollution on a permanent basis.

Questions answered by Swami Ranganathananda at a Brothers' meet at Advaita Ashrama, Calcutta, after his return from a long lecture tour of nearly one year and a half in 25 countries continues to be serialized here from the month of July 1970.

## REVIEWS AND NOTICES

THE DOCTRINE OF RECOGNITION By R. K. Kaw, pub. Vishveshvarananda Institute, Hoshiarpur. 1967, pp. 398. Price Rs. 35.

In this systematic study of the origin, development and influence of the Pratyabhijña system of Kashmir Śaivism, Dr. Kaw examines the views of previous scholars who have worked in the field and corrects many wrong conclusions formed by them.

After giving the religious and philosophic background of the system, the author studies its growth in two phases viz. as propounded by Somananda in the ninth century A.D. and as developed later by Utpaladeva and Abhinavagupta. The chapters on the relation of the pratyabhijña to other systems of philosophy in India, notably Śankara Vedanta, and its influence on Western schools of philosophy are highly interesting. The writer observes: 'Pratyabhijña is in its essence, a deep study of man possessing the highest potentialities. The system unfolds man's supreme inheritance, his profounder faculty or creative power, which comprises his powers of comprehension and action and sovereignty of will ...! The conscious Self of each of us does not comprise the whole of consciousness or of the faculty within us. There exists a more comprehensive consciousness, a profounder faculty within us, which for the most part remains potential only.' Pratyabhijña, i.e. the recognition of the supreme nature of Self, is prescribed in the system, for the service of man, as a means of attaining all that is of highest value. (p. 18)

The book is replete with quotations from the originals and serves as a reliable guide to the subject.

Sri M. P. Pandit

HINDUISM By Swami Nikhilananda, published by Sri Ramakrishna Math, Madras 4, pp. 189. Price: Rs. 7.50.

One cannot think of a better introduction to the study of Hinduism than Swami Nikhilananda's book which gives a scholarly account of it in both its theoretical and practical aspects from the standpoint of non-dualism. Its main aim is, as the sub-title of the book states, to bring out the meaning of Hinduism for the liberation of the Spirit.

Hinduism, says Swami Nikhilananda, 'is not a set of abstract philosophical theories unrelated to life or a congeries of religious dogmas to be accepted with blind faith; it combines both philosophy and religion, reason and faith, and promises to its votaries a direct insight into reality, and the grounds for the acceptance of that insight.' He maintains that from the philosophical standpoint Hinduism is non-dualistic, and from the religious standpoint monotheistic. If he has chosen to explain Hinduism from the standpoint of non-dualism (*advaita*) it is for the reason that non-dualism, according to him, is 'the highest achievement of India's mystical insight and philosophical speculation'. His explanation of the four cardinal principles of Hinduism, viz. the non-duality of the Godhead, the divinity of the soul, the unity of existence, and the harmony of religions is clear, cogent, and thorough.

The chapter on 'Hindu Ethics' contains valuable information which will be useful to the students of Indian philosophy, particularly the Western scholars who think that Hindu ethics is negative and other-worldly. Though the emphasis of Hindu ethics may be on the 'subjective' or personal ethics,

it has not neglected 'objective' ethics which is concerned with social welfare. Hinduism has always insisted on the observance of certain universal ethical principles which apply to all human beings with a view 'to help the members of society to rid themselves of self-centredness, cruelty, greed, and other vices, and thus to create an environment helpful to the pursuit of the highest good, which transcends society'. As the author points out, the healthy social environment created by objective ethics provides men with an opportunity to cultivate the more important subjective ethics. A notable feature of this book is the inclusion of Tantra as a way of realization in addition to the other well-known spiritual disciplines, viz. *karma-yoga, bhakti-yoga, jñāna-yoga,* and *rāja-yoga.*

The last two chapters which deal with 'Hinduism in Practice' and 'International Relations: a Hindu Approach' bring out the significance of Hindu religious festivals, ritualistic worship, pilgrimages, etc. and the respectful attitude of Hinduism towards other religions. If Hinduism has shown goodwill and respect for other religions, it is, declares Swami Nikhilananda, on account of its basic philosophical outlook which combines the impersonal conception of the ultimate reality with the conception of its concrete manifestations for the benefit of its aspirants.

Swami Nikhilananda's exposition of the basic doctrines of Hinduism is lucid and scholarly.

DR. R. BALASUBRAHMANYAN

RELIGIOUS MOVEMENTS IN MODERN BENGAL BY BENOY GOPAL RAY, Visva-Bharati, Santiniketan, pp. 244. Price Rs. 10.50.

The volume under review from the pen of Shri Benoy Gopal Ray, Reader in Philosophy, Visva-Bharati University, is a research publication of the said university. The nineteenth and twentieth centuries have witnessed many socio-religious movements in Bengal. They sprang as a reaction against Christianity as it began to spread on the soil of India and Bengal. The author has done valuable work by giving short accounts of these movements in a single volume, which may be profitably used by students and research workers in religious history.

For obvious reasons the Brahmo movement and the Ramakrishna-Vivekananda movement receive more elaborate treatment than the other contemporary or near-contemporary movements. But movements in other religions, such as Islam, Christianity, Buddhism and Jainism and reform movements in ancient branches of Hinduism have not been left out of consideration. Particularly important and interesting is the chapter dealing with the comparatively obscure teachers, their messages and institutions.

As is perhaps unavoidable in a volume of the kind, it is not always thorough. Chapter IV dealing with the comparatively unknown *Gurus* is rather scrappy. It might have been more thorough and exhaustive. The difficulty of procuring materials is, however, a formidable one.

The author should have paid more attention to accuracy. He should have been more careful in the use of language. To illustrate: He describes the Brahmo Samaj movement as 'the most influential *mass movement*' in modern Bengal. (p. 4) He says elsewhere that the movement gradually became '*a vigorous mass movement*'. (p. 132) Did the movement ever percolate to the masses? Did it ever strike roots among them? Was it not confined to the middle class—mostly upper middle class—intelligentsia?

In chapter IV he says of one of the comparatively little known *Gurus* revered by thousands that 'he did not teach anything new. He only preached the truths told by ancient Indian philosophers in a simple language'. (p. 90) But who among the religious teachers of India has said anything not said already by the ancient *Ṛṣis*? What is true of this *Guru* is true of all Indian *Gurus*—medieval and modern. He should not have been singled out.

The last chapter (chapter XI) captioned 'Future Religion' will amply repay a perusal. The author concludes, 'The future religion, as facts indicate, will be the religion of "eaches". Each man or woman will follow religion in his or her own way ... Religion of "eaches" being traditionless, is expected to foster true religious toleration'. (pp. 224-25).

Some defects notwithstanding, the author has written an admirable volume.

SRI SUDHANSU BIMAL MOOKHERJI

# NEWS AND REPORTS

## RAMAKRISHNA MISSION SEVASHRAMA, VRINDABAN

### Report for 1968-69

The activities of the Sevashrama during the year under review were as follows:

*Indoor Hospital*: The total number of cases including eye cases admitted during the year was 2,364 of which 1,651 were cured and discharged, 356 relieved and discharged, 198 discharged otherwise, 71 died and 88 remained under treatment at the end of the year. The total number of surgical operations performed during the year, including eye operations, was 1,252. The average daily number of beds occupied was 72%.

*Nandababa Eye Department*: The Eye department is a special feature of this Sevashrama. It was started in 1943 by two devotees of Bombay. Since then it has been maintained mainly by their help. It has been successful to a great extent in arresting the pernicious effect of the malady of Trachoma by giving immediate treatment to the patients coming from interior villages of Mathura and the adjoining districts. Total number of cases treated during the year: Indoor 547, Outdoor 5095. Number of operations performed: 745.

*Outdoor Dispensary*: The total number of cases treated during the year was 1,44,830 and that of the old cases was 1,20,693. The total number of operations performed including the Eye department was 1,103. The average daily outdoor attendance was 397.

*Clinical Laboratory*: Pathological investigations of 24,203 samples of blood, urine, stool, sputum etc. were carried out.

*X-Ray Department*: A total number of 1,355 X-Ray exposures was taken during the year.

*Physio-therapy Department*: The total number of cases treated under this head was 234.

*Homoeopathy Department*: A Homoeopathy department is also conducted by the Sevashrama under an eminent homoeopath. This system of treatment is found specially beneficial to children and persons suffering from obstinate chronic diseases. During the year under report there were 3,213 and 15,652 new and old cases respectively.

*Library and Reading Room*: The Sevashrama has got a patients' reading room and library with useful books and periodicals, besides a separate tiny medical library for the use of the medical officers.

*Recreation*: Another feature of this hospital is that the wards are fitted with loudspeakers for the amusement and pastime of the patients through radios which are controlled from the duty rooms. Audio-visual display on health, hygiene etc. is also provided for the patients and others.

*General Relief and Welfare Activities*:

(*i*) 50 needy persons including patients were given in cash Rs. 377/65.

(*ii*) Value of text-books, note-books, pencils etc., presented to 83 poor students (boys and girls): Rs. 998/49.

(*iii*) Value of religious books presented to aspirants: Rs. 34/57.

(*iv*) Value of sweets distributed on Mathura-Vrindaban Parikrama day and on other occasions: Rs. 94/-.

*Immediate Needs of Sevashrama*:

| | Rs. |
|---|---|
| 1. Donation to clear off the accumulated loans | 1,82,595/- |
| 2. Building Maintenance Fund | 50,000/- |
| 3. Endowments for maintenance of each bed | 15,000/- |
| 4. Goseva Fund | 25,000/- |
| 5. Road construction and land development | 50,000/- |
| 6. Water supply and sanitary installations | 92,600/- |


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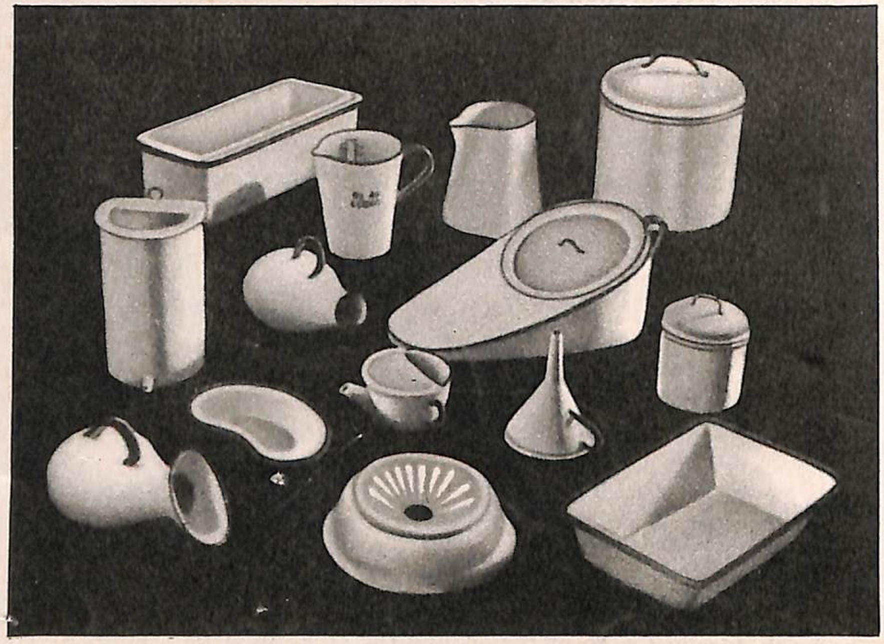
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